

























The Thousand and One Nights'

COMMONLY CALLED

THE ARABIAN NIGHTS'  
ENTERTAINMENTS

A New Translation from the Arabic,  
with Copious Notes

BY

EDWARD WILLIAM LANE

VOLUME III

*ILLUSTRATED*

BY

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# ARABIAN NIGHTS

VOLUME III





## CHAPTER XIV

COMMENCING WITH PART OF THE TWO HUNDRED  
AND NINETY-NINTH NIGHT, AND ENDING WITH  
PART OF THE THREE HUNDRED AND FIFTH

### THE STORY OF ABOO-MOHAMMAD THE LAZY <sup>1</sup>

HÁROON ER-RASHEED was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds of jacinths and jewels such as no money would suffice to procure. This young man kissed the ground before the Khaleefeh, and said to him, O Prince of the Faithful, the lady Zubeydeh kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Khaleefeh said to the chamberlains and lieutenants, Search for a large jewel such as Zubeydeh desireth. They therefore searched, but found nothing that suited her; and they acquainted the Khaleefeh with this; in consequence of which his bosom became contracted, and he said, How is it that I am Khaleefeh, and King of the Kings of the earth, and am unable

to procure a jewel? Wo unto you! Inquire of the merchants. — And they inquired of the merchants; but they answered them, Our lord the Khaleefeh will not find the jewel save with a man of El-Basrah, named Aboo-Mohammad the Lazy. So they informed the Khaleefeh of this; and he ordered his Wezeer Jaafar to send a note to the Emeer Mohammad Ez-Zubeydee, the Governor of El-Basrah, desiring him to fit out Aboo-Mohammad the Lazy, and to bring him before the Prince of the Faithful. The Wezeer, therefore, wrote a note to that effect, and sent it by Mesroor.

Mesroor immediately repaired with it to the city of El-Basrah, and went in to the Emeer Mohammad Ez-Zubeydee, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful Hároon Er-Rasheed, and he said, I hear and obey. He forthwith sent Mesroor with a number of his retinue to Aboo-Mohammad the Lazy, and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesroor said to him, Say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesroor, the chamberlain of the Khaleefeh, attended by the retinue of the Emeer Mohammad Ez-Zubeydee; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful: but enter ye our abode. They replied, We cannot do so, unless to pay a hasty



visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival. But he said, Have patience with me a little, that I may arrange my business. And they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Aboo-Mohammad the Lazy ordered some of his pages to conduct Mesroor into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rose-water. The pages paid all attention to Mesroor and those who were with him, and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which, Mesroor and his companions entered, and found Aboo-Mohammad the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold, and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattress, which was upon a couch set with jewels. When Mesroor came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table; and when Mesroor beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt

China-ware. — We ate, says Mesroor, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour. — Mesroor then said to Aboo-Mohammad the Lazy, It is impossible for us to remain longer than this period, from our fear of the Khaleefeh. But Aboo-Mohammad the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Aboo-Mohammad the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesroor said within himself, When Aboo-Mohammad presenteth himself before the Khaleefeh with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mohammad Ez-Zubeydee, and, going forth from El-Basrah, journeyed on until they arrived at the city of Baghdád; and when they went in to the Khaleefeh, and stood before him, he ordered Aboo-Mohammad to seat himself. So he sat, and, addressing the Khaleefeh with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Er-Rasheed answered, There will be no harm in that. Accordingly Aboo-Mohammad

gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of white<sup>2</sup> emeralds, and its fruits of red and yellow jacinths, and white pearls; whereat the Kha-leefeh wondered. Then he caused a second chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels: its poles were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds, and chrysolites and balass rubies, and all kinds of minerals. And when Er-Rasheed beheld it, he rejoiced exceedingly. Aboo-Mohammad the Lazy then said, O Prince of the Faithful, imagine not that I have brought to thee this, fearing any thing or coveting aught; for the truth is, that I saw myself to be a man of the common people, and saw that this was not suitable to any one but the Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this Er-Rasheed replied, Do what thou wilt, that we may see. And Aboo-Mohammad said, I hear and obey. Then he moved his lips, and made a sign to the battlements<sup>3</sup> of the palace; whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there

appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Er-Rasheed wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Aboo-Mohammad the Lazy, and they have informed me that thy father was a cupper <sup>4</sup> serving in a public bath, and that he left thee nothing? — O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraven on the understanding, it would be a lesson to him who would be admonished. Er-Rasheed said, Relate what thou hast to tell, and acquaint me with it, O Aboo-Mohammad. So he said, —

Know, O Prince of the Faithful (may God continue thy glory and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade. Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me



drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheykh Abu-l-Muzaffar hath determined to make a voyage to China. This sheykh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to rise and go with her. And upon this she swore by Allah, that if I did not rise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst. So when I heard her words, O Prince of the Faithful, I knew that she would do so, on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept. — Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. I then said, Lift me up from the ground. And when she had done this, I said, Support me, that I may walk. So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheykh, and I said to him, O uncle, art thou El-Muzaffar? He answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the



land of China: perhaps God may give me a profit from it. And the sheykh Abu-l-Muzaffar said to his companions, Do ye know this young man? They answered, Yes: this person is known by the name of Aboo-Mohammad the Lazy; and we have never seen him to have come forth from his house except on this occasion. The sheykh Abu-l-Muzaffar then said, O my son, give me the money, and may the blessing of God (whose name be exalted!) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheykh Abu-l-Muzaffar set forth on the voyage, and with him a company of merchants, and they proceeded without interruption until they arrived at the land of China; when the sheykh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheykh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Aboo-Mohammad the Lazy, I have forgotten: so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted!) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors, and exceeding trouble. Still he said, We must

return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise consisting of minerals and jewels and pearls and other things. And Abu-l-Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat, and beat them, and chained and tormented them, for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now when the sheykh Abu-l-Muzaffar saw this ape, he grieved for him, and shewed kindness to him, and said to his owner, Wilt thou sell me this ape? The man answered, Buy. And the sheykh said, I have with me, belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum? — He answered, I sell him to thee. May God bless thee in him! — Then the sheykh took possession of him, and paid the money to his owner; and the slaves of the sheykh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded

to another island, where they cast anchor. And the divers who dived for minerals and pearls and jewels and other things came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Abu-l-Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great! We have lost the ape, with the luck of this poor youth for whom we bought him!—They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Abu-l-Muzaffar, who wondered at this, and said, Verily, there is a great mystery in this ape!

Then they loosed, and proceeded to an island called the Island of the Zunooj,<sup>5</sup> who are a people of the blacks, that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night imprisoned, in great misery; but in the night the ape arose and came to Abu-l-Muzaffar, and loosed his chains. And when the merchants beheld Abu-l-Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Abu-l-Muzaffar! But he replied, Know ye that none

liberated me, by the will of God (whose name be exalted!), but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from their chains; and they repaired to the ship, and embarked in it, and found it safe; nothing being lost from it.

They loosed immediately, and continued their voyage, and Abu-l-Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Abu-l-Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They then continued their voyage until they arrived at the city of El-Basrah; whereupon their companions came to meet them; and when they had landed, Abu-l-Muzaffar said, Where is Aboo-Mohammad the Lazy? The news therefore reached my mother, and while I was lying asleep, my mother came to me and said, O my son, the sheykh Abu-l-Muzaffar hath arrived, and come to the city: rise then, and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk

to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheykh Abu-l-Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name be exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee. I therefore took the ape before me, and went, saying within myself, By Allah, this is none other than magnificent merchandise! I entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic: see then with thine eye this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Abu-l-Muzaffar approached me, and said to me, Art thou Aboo-Mohammad the Lazy? I answered them, Yes. And behold, Abu-l-Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at this, and said, O my son, God hath blessed thee



with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate, he ate with me; and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and rabas,<sup>6</sup> and planted gardens, and purchased memlooks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and, lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak, with an eloquent tongue, and he said, O Aboo-Mohammad! On hearing this, I was violently terrified; but he said, Fear not. I will acquaint thee with my condition. I am a Márid of the Jinn; but I came to thee on account of thy poverty, and now thou knowest not the amount of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee. — What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon. — And how so? said I. — To-morrow, he answered,

attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef,<sup>7</sup> and seat thyself by him, and say to him, I have come to thee as a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor descent, — give him a thousand pieces of gold: and if he say to thee, Give me more, — do so, and excite his cupidity for money. — So I replied, I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and, having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves, and memlooks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee. — And what is it? he asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, Thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God bless and save hath said, An excellent rank is

[that conferred by] wealth. How good also is the saying of the poet! —

Whoso possesseth two dirhems, his lips have learned varieties of speech, which he uttereth:

His brethren draw near and listen to him, and thou seest him haughty among mankind.

Were it not for his money, in which he glorieth, thou wouldst find him in a most ignominious state.

When the rich man erreth in speech, they reply, Thou hast spoken truly, and not uttered vanity:

But when the poor man speaketh truly, they reply, Thou hast lied, — and make void what he hath asserted.<sup>8</sup>

Verily money, in every habitation, investeth men with dignity and with comeliness:

It is the tongue for him who would be eloquent, it is the weapon for him who would fight.

And when the Shereef heard these words, and understood the verses, he hung down his head for a while towards the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the memlooks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from the shop, and said to his young men, Close it. Then he invited his companions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou

done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain of me what thou wilt. — And what is thy want? said I. He answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef is a closet, upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee. — And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and loveliness. I was exceedingly delighted with her; and when midnight came, and the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock

killed; and she exclaimed, There is no strength nor power but in God, the High, the Great! The Márid hath taken me! — And her words were not ended when the Márid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and, lo, the Shereef approached, slapping his face, and said, O Aboo-Mohammad, what is this deed that thou hast done unto us? Is this the recompense we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my own abode, searched for the ape; but I found him not, nor saw any trace of him: so I knew that he was the Márid who had taken my wife, and that he had practised a stratagem against me so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me; and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one, tawny-coloured; and the other, white; and they were contending together. I therefore took up a stone from the ground, and struck with it the tawny serpent, and killed it; for it was oppressing



the white one. Then the white serpent departed, and was absent for a while; after which it returned, accompanied by ten other white serpents; and they came to the dead serpent, and tore it in pieces, so that there remained only his head; which having done, they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, uttered these two verses: —

Let destiny run with slackened reins, and pass not the night  
but with careless mind;  
For between the closing of an eye and its opening, God  
effecteth a change in the state of affairs.

On hearing this, O Prince of the Faithful, I was vehemently affected, and inspired with the utmost trouble of mind; and I heard a voice behind me reciting this couplet: —

O Muslim, whose guide is the Kur-án, rejoice in it; for  
safety hath come to thee;  
And fear not what Satan hath suggested; for we are people  
whose religion is the true one.

So I said to the person who addressed me, By the Object of thy worship, inform me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Jinn; if then thou hast any want, acquaint us with it, that we may have the

pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity. And unto whom hath happened the like of my calamity? — And he said, Perhaps thou art Aboo-Mohammad the Lazy. I replied, Yes. And he said, O Aboo-Mohammad, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for your kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Márids of the Jinn; and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Márid; for thy kindness is not lost upon us. — He then uttered a great cry, with a terrible voice; and, lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said, Where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Aboo-Mohammad, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But know that the slave is one of the Márids; and when he carrieth thee, mention not the name of God while he beareth thee; for if thou mention

it, he will fly from thee, and thou wilt fall and perish. — So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Márid was conversing with me and amusing me, and diverting me from mentioning God, whose name be exalted! But while I was in this state, lo, a person clad in green garments,<sup>9</sup> and having long locks of hair, and a resplendent countenance, and in his hand a spear from which sparks flew forth, approached and said to me, O Aboo-Mohammad, say, There is no deity but God: Mohammad is God's Apostle — or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!): so I said, There is no deity but God: Mohammad is God's Apostle. And immediately that person smote the Márid with the spear; whereupon he dissolved, and became ashes; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

But, lo, there was a ship, containing five sailors; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close

of the day, when they cast a net, and caught a large fish, which they broiled; and they gave me to eat. They continued their voyage until they had conveyed me to their city; upon which they took me in to their King, and placed me before him; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city? He answered, Its name is Henád,<sup>10</sup> and it is in the land of China. Then the King delivered me to the Wezeer of the city, commanding him to shew me the city. The inhabitants of this city were originally infidels; in consequence of which, God (whose name be exalted!) had turned them into stones. I amused myself by taking a view of it; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks; and while I was sitting, lo, a horseman came and said, Art thou Aboo-Mohammad the Lazy? I answered him, Yes. And he said, Fear not; for thy kind conduct hath become known unto us. So I asked him, Who art thou? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not; for the slave who perished beneath thee was one of our slaves. And after this,



the horseman took me up behind him, and conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass: then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. So I replied, I hear and obey. I alighted from behind him, and walked on until I arrived at the city, when I saw that its wall was of brass; and I went round about it, hoping to find a gate to it: but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent any one from seeing me. He then went his way; and he had been but a short time absent from me when cries rose, and I beheld a number of persons whose eyes were in their breasts; and when they saw me, they said, Who art thou, and what cast thee into this place? So I acquainted them with the occurrence; and they replied, The damsel whom thou hast mentioned is with the Márid in this city, and we know not what he hath done with her; and we are brothers of the serpent. Then they added, Go to that spring, see by what channel the water entereth, and enter thou with it; for it will convey thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which



were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me; and, having saluted me first, she said to me, O my master, who brought thee to this place? So I informed her of the events that had happened; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will benefit him, and hath informed me that there is in this city a talisman with which, if he desired to destroy all who are in the city, he could destroy them; and whatsoever he should order his 'Efreet to do, they would comply with his command; and that talisman is upon a pillar. — And where, said I, is the pillar? She answered, In such a place. — And what is that talisman? I asked. She answered, It is the figure of an eagle, and upon it is an inscription which I know not. Take it, and place it before thee, and take a censer with fire, and throw into it a little musk, whereupon there will rise from it a smoke which will attract the 'Efreet. If thou do so, they will all present themselves before thee; not one of them will remain absent and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act. — So I replied, I hear and obey.

I arose, and went to that pillar, and did all that she desired me to do, and the 'Efreet came and presented themselves before me, each of them

saying, At thy service, O my master! Whatsoever thou commandest us to do, we will do it. — I therefore said to them, Chain the Márid who brought this damsel from her abode. And they replied, We hear and obey. They repaired immediately to that Márid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. And I ordered them to return. I then went back to the damsel, and, having acquainted her with what had happened, said, O my wife, wilt thou go with me? She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered; and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of El-Basrah. And when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and, lo, the 'Efreetts approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in El-Basrah; and they did so. After that, I commanded them to bring the ape; and they brought him in an

abject and despicable state; whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire any thing, of wealth or aught else, I will command the Jinn to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.<sup>11</sup>

## NOTES TO CHAPTER FOURTEENTH

NOTE 1. THIS story I suppose to be the same as that which is entitled, in the list of the contents of Von Hammer's MS., as given by Trébutien, "Aboubekr Alkozlan;" the surname, or nickname, which I render "the Lazy," being in my original "El-Keslán."

NOTE 2. So in the two editions of Cairo and Breslau; but what a white emerald is I know not. Perhaps the word which I have rendered "white" may here signify "bright."

NOTE 3. The battlements here mentioned (in the original, "sharáreef," plural of "shurráfeh,") are in general merely ornamental, and of various different forms in different buildings.

NOTE 4. The Arab cupper is generally a barber, and shaving is a more common operation in the bath than bleeding.

NOTE 5. The "Zunooj," also called "Zinj" and "Zenj," are, properly speaking, an Ethiopian nation, the inhabitants of the country commonly called by us "Zanguebar."

NOTE 6. By the term "possessions" we may here understand property consisting of houses, &c., such being the general meaning of the word so rendered. "Raba" is a term commonly applied to a range of dwelling-rooms over shops or magazines.

NOTE 7. "Shereef" (signifying "noble"), and "seyd" or "seyyid" ("master," or "lord"), are titles given to any descendant of the Prophet, however low his station. Men and women of this caste often contract marriages with per-

sons who are not members of the same; and as the title of shereef is inherited from either the father or the mother, the number of persons who enjoy this distinction has become very considerable. The men are privileged to wear the green turban; but not all of them do so. Many of the women wear a green face-veil.

NOTE 8. "It is related that a rich man informed his friends who were sitting with him, that the mice had eaten an iron utensil belonging to him, and they pronounced his assertion to be true: then a poor man told them that the mice had eaten his palm-stick [or staff], and they declared his assertion to be false. So he said to them, How is it that ye do not admit the truth of my assertion that the mouse ate the palm-stick, and ye admit its having eaten the iron?"<sup>1</sup>

NOTE 9. By this description, El-Khidr is evidently meant. See Note 2 to the Introduction (vol. i. p. 27). [The City of Brass mentioned just before the passage to which this note refers is not to be confounded with the city of the same name described in Chapter xxi. of this translation. See Note 1 to that chapter. — Ed.]

NOTE 10. "Henád" I suppose to be an imaginary name, as the city so called is said to have been near to the regions of the Jinn.

NOTE 11. The three anecdotes here following occupy the next place to the story of Aboo-Mohammad the Lazy, and end with part of the three hundred and eighth Night.

### *Anecdote of Yahyà the Son of Khálid El-Barmekee*

It is related that Hároon Er-Rasheed called for one of his guards, named Sáleh, before the period at which he became changed against the Barmekees, and when the man came

<sup>1</sup> Marginal note by my sheykh.



before him he said to him, O Sáleh, go to Mansoor, and say to him, Thou owest us a million pieces of silver, and we require that thou bring to us this sum immediately. I command thee also, O Sáleh, that if this sum be not paid to thee forthwith, before sunset, thou sever his head from his body, and bring it to me. — So Sáleh replied, I hear and obey. He repaired to Mansoor, and informed him of that which the Prince of the Faithful had said; whereupon Mansoor exclaimed, I perish, by Allah; for the price of all my property and all that my hand possesseth, if sold for its highest value, would not exceed a hundred thousand: how then, O Sáleh, can I procure the remaining nine hundred thousand pieces of silver? Sáleh therefore said to him, Contrive for thyself some stratagem by which thou mayest save thyself quickly, or thou perishest; for I cannot grant thee a moment's delay after the period which the Khalefeh hath prescribed me, nor can I fail in aught of that which the Prince of the Faithful hath commanded me to do. Hasten then to employ a stratagem by which to save thy life before the period shall have expired. — Mansoor replied, O Sáleh, I beg thee of thy kindness to take me to my house, that I may bid farewell to my children and my family, and give my directions to my relations. — Accordingly, says Sáleh, I went with him to his house, and he began to take leave of his family; and a clamour arose in his abode, with weeping and crying, and supplication for the aid of God, whose name be exalted!

Then Sáleh said to him, It hath occurred to my mind that God may effect thy relief by means of the Barmekes: so repair with us to the house of Yahyà the son of Khálid. And when they went to Yahyà the son of Khálid, he acquainted him with his case; whereat Yahyà grieved, and hung down his head for a while towards the ground; after which, he raised his head, and, having called his treasurer, said to him, How much money is in our treasury? He answered, The sum of five thousand pieces of silver. And Yahyà ordered him to bring it. He then sent a messenger to his son El-Fadl, with a note, the purport of which was, There have been offered to me for sale some estates of great

value, that will never be laid waste: <sup>2</sup> so send to us some money. And he sent to him a million pieces of silver. Then he sent another man to his son Jaafar, with a note, of which the purport was this: We have an important affair to transact, and want for that purpose some money. And Jaafar sent to him immediately a million pieces of silver. And Yahyà continued to send messengers to the Barmekes until he had collected from them for Mansoor a great sum of money. Sáleh and Mansoor, meanwhile, knew not of this proceeding; and Mansoor said to Yahyà, O my lord, I have laid hold upon thy skirt, and I know not how to procure this money but from thee, agreeably with thy usual generosity: complete for me then the remainder of my debt, and make me thine emancipated slave. And Yahyà hung down his head and wept, and said, O page, the Prince of the Faithful presented to our slave-girl Denáneer <sup>3</sup> a jewel of great value. Repair then to her, and tell her to send to us this jewel. — So the page went, and brought it to him; and he said, O Mansoor, I purchased this jewel for the Prince of the Faithful from the merchants for two hundred thousand pieces of gold, <sup>4</sup> and the Prince of the Faithful presented it to our slave-girl Denáneer, the lute-player; and when he seeth it with thee, he will know it, and will treat thee with honour, and spare thy life on our account, in honour of us; and thy money, O Mansoor, is now complete.

So I carried the money and the jewel, says Sáleh, to Er-Rasheed, taking Mansoor with me; but while we were on the way, I heard him repeat this verse, applying it to his own case: —

It was not from love that my feet went towards them; but because  
I feared to be smitten by the arrows.

And I wondered at the wickedness of his disposition, and his worthlessness and depravity, and the baseness of his origin

<sup>2</sup> By this, an allusion is meant to the thanks and praise which he would receive, and which would never cease. (Marginal note by my sheykh.)

<sup>3</sup> Plural of “deenár,” “a piece of gold.”

<sup>4</sup> Equivalent, at least, to four times the amount of Mansoor's debt.

and birth; and I retorted and said to him, There is not upon the face of the earth any one better than the Barmekees, nor is there any more base or more evil than thyself; for they bought thee off from death, and saved thee from destruction, bestowing upon thee the means of thy deliverance, and thou hast not thanked them nor praised them, nor behaved in the manner of the ingenuous; but hast requited their kindness with these words. — I then went to Er-Rasheed, and related to him the story, acquainting him with all that had happened; and Er-Rasheed wondered at the generosity of Yahyà, and his munificence and kind disposition, and at the vileness of Mansoor, and ordered that the jewel should be restored to Yahyà the son of Khálid, saying, Any thing we give unto him, it is not fit that we revoke. And Sáleh returned to Yahyà the son of Khálid, and related to him the story of Mansoor, acquainting him with his evil conduct. But Yahyà replied, O Sáleh, when a man is in want, with a contracted heart and with a troubled mind, for whatsoever proceedeth from him he is not to be reproached; for it doth not come from his heart. And he sought excuses for Mansoor. And upon this, Sáleh wept, and said, The revolutions of time will never bring about the existence of a person like thee. Alas, then, how can it be that one endowed with a nature like thine and generosity like thine shall be buried in earth! — And he recited these verses: —

Hasten to accomplish any kind intention; for it is not always that generosity can be exercised.

How many a man, when able, hath withheld himself from an act of generosity till poverty prevented him!

*Another Anecdote of Yahyà the Son of Khálid El-Barmekee*

It is related also, that there existed, between Yahyà the son of Khálid, and 'Abd-Allah the son of Málik El-Khuzá'ee, a secret enmity, which neither of them manifested; <sup>5</sup> and the

<sup>5</sup> In the Breslau edition, this anecdote is related somewhat differently: it is there said to have been founded upon an enmity between Jaafer El-Barmekee (the son of Yahyà) and a Governor of Egypt. So also in the works of some Arab historians: see, for

reason of this enmity between them was, that the Prince of the Faithful, Hároon Er-Rasheed, loved 'Abd-Allah the son of Málik so greatly as to occasion Yahyà the son of Khálid and his sons to say, that 'Abd-Allah enchanted the Prince of the Faithful. Thus they continued for a long time, with hatred in their hearts.

And it happened that Er-Rasheed bestowed the government of Irmeeneeyeh <sup>6</sup> upon 'Abd-Allah the son of Málik El-Khusá'ee, and despatched him thither. And after he had established himself there in the seat of government, there came to him a man of the inhabitants of El-'Erák, of surpassing good breeding, and acuteness and intelligence; but his means had become contracted, and his wealth had passed away, and his prosperity had vanished: so he forged a letter in the name of Yahyà the son of Khálid to 'Abd-Allah the son of Málik, and journeyed to him in Irmeeneeyeh. On arriving at his door, he delivered the letter to one of his chamberlains, who took the letter and delivered it to 'Abd-Allah the son of Málik El-Khuzá'ee; and he opened it and read it, and, considering it, he knew that it was forged. So he gave orders to bring the man; and when he presented himself before him, he prayed for him and praised him and the members of his court; and 'Abd-Allah the son of Málik said to him, What induced thee to undergo this long toil, and to come to me with a forged letter? But be of good heart; for we will not disappoint thy labour. — The man replied, May God prolong the life of our lord the Wezeer! If my coming be troublesome to thee, employ no pretext to repel me; for God's earth is wide, and the Bestower of the means of subsistence existeth: the letter that I have brought to thee from Yahyà the son of Khálid is genuine, not forged. — So 'Abd-Allah said, I will write a letter to my agent in Baghdád, and order him to inquire respecting this letter that thou hast brought to me; and if it prove to be true

instance, Fakhr-ed-Deen, in De Sacy's *Chrestomathie Arabe*, vol. i., page 26 of the Arabic text, 2nd ed.

<sup>6</sup> By this name may be understood either the whole or ■ part of Armenia.



and genuine, not forged, I invest thee with the government of one of my districts, or I give thee two hundred thousand pieces of silver, with horses and excellent camels of high value, and an honorary gift besides, if thou desire a present: but if the letter prove to be forged, I give orders that thou shalt be beaten with two hundred blows of a staff, and that thy beard shall be shaven. — Then 'Abd-Allah commanded that he should be taken into a chamber; and that what he required should be put for him there until he should have ascertained his case. After this, he wrote a letter to his agent in Baghdád, the purport whereof was as follows: —

There hath come unto me a man with a letter which he asserteth to be from Yahyà the son of Khálid, and I have an evil opinion of this letter. It is therefore necessary that thou neglect not this affair; but go thyself and ascertain the case of this letter, and hasten to send me a reply, that we may know the truth or the falsity of the matter.

So when the letter was brought to him in Baghdád, he mounted immediately, and repaired to the mansion of Yahyà the son of Khálid. He found him sitting with his boon-companions and chief attendants, and he saluted him, and delivered to him the letter; and Yahyà the son of Khálid read it, and said to the agent, Return to me to-morrow, that I may write for thee the answer. Then looking towards his boon-companions, after the departure of the agent, he said, What shall be the recompense of him who beareth a letter forged in my name, and taketh it to mine enemy? And every one of the boon-companions offered some opinion, and each of them proposed some kind of punishment. But Yahyà said to them, Ye have erred in that which ye have proposed, and this advice which ye have given hath arisen from the baseness and meanness of your minds. Ye all know the close favour in which 'Abd-Allah is held by the Prince of the Faithful, and ye know the wrath and enmity that subsisteth between me and him. Now God (whose name be exalted!) hath made this man a means of effecting a reconciliation between us, and hath fitted him



for that purpose, and appointed him to extinguish the fire of hatred in our hearts, which hath been increasing for a period of twenty years; and by his intervention our affairs shall be peaceably adjusted. It is incumbent on me to satisfy this man by verifying his opinions and amending his circumstances; and I will write for him a letter to 'Abd-Allah the son of Málik El-Khuzá'ee, to the effect that he shall treat him with increased honour, and continue to exalt and respect him. — And when the boon-companions heard this, they invoked blessings upon him, and wondered at his generosity and the abundance of his kindness. He then demanded the paper and the inkhorn, and wrote to 'Abd-Allah the son of Málik a letter in his own hand, of the following purport: —

In the name of God, the Compassionate, the Merciful. Thy letter hath arrived: may God prolong thy life! and I have read it, and rejoiced at thy safety, and been delighted at the tidings of thy well-being and thy general prosperity. Now thou imaginedst that that ingenuous man forged a letter as from me, and did not bear an epistle from me: but the case was not so; for the letter I myself wrote, and it was not forged; and I hope from thy liberality and kindness and excellence of disposition that thou wilt satisfy the hope and wish of that ingenuous and generous man, and regard him with the respect that he meriteth, and cause him to attain his desire, and make him a particular object of overflowing kindness and abundant favour; and whatsoever thou dost for him, I shall regard myself as the object of it, and shall be thankful to thee.

Then he directed the letter and sealed it and delivered it to the agent. So the agent sent it to 'Abd-Allah, who, when he read it, was delighted at its contents, and, having caused that man to be brought to him, said to him, Whichever of the two things that I promised thee is the more agreeable to thee I will present to thee. And the man replied, The gift will be more agreeable to me than any thing else. Accordingly, 'Abd-Allah gave orders to present him with two hundred thousand pieces of silver, and ten Arab horses, five

of them with housings of silk, and five with jewelled saddles such as are used in processions of state, and with twenty chests of clothes, and ten memlooks, horsemen, together with what was appropriate of costly jewels. Then he bestowed upon him a dress of honour, and sent him to Baghdád magnificently equipped.

When he arrived, therefore, at Baghdád, he repaired to the door of the mansion of Yahyà the son of Khálid before he went to his family, and he begged permission to go in to him. So the chamberlain went in to Yahyà, and said to him, O our lord, at our door is a man of respectable appearance and comely form and good condition, with a number of pages, desiring to come in to thee. And he gave him permission to enter; and when he came in to him, he kissed the ground before him, and Yahyà said to him, Who art thou? The man answered, O master, I am he who was killed by the tyranny of fortune, and thou hast brought me to life from the grave of calamities, and raised me to the paradise of desires. I am he who forged a letter in thy name, and conveyed it to 'Abd-Allah the son of Málik El-Khuzá'ee. — And what, said Yahyà, hath he done with thee; and what hath he given to thee? He answered, He gave me of the benefits proceeding from thy liberality and benevolence, and the comprehensive favours and universal generosity, and thy magnanimity and ample bounty, so that he enriched me, and he distinguished me by especial beneficence, and bestowed presents upon me; and I have brought all his gifts and his presents; they are at the door, and the case is submitted unto thee, to decide upon it as thou wilt. Upon this Yahyà replied, The action that thou hast done for me is better than that which I have performed for thee, and thou art entitled to abundant thanks from me, and great bounty, since thou hast changed the enmity that subsisted between me and that highly-revered man into sincere friendship and affection. I will therefore give thee the like of that which 'Abd-Allah the son of Málik hath given thee. — He then ordered that he should be presented with money and horses, and chests of clothing, such as 'Abd-Allah had bestowed upon

him; and thus that man's original prosperity was restored to him by the kindness of these two generous men.

*Anecdote of El-Ma-moon and a Learned Man*

It is said that there was not among the Khaleefehs of the descendants of El-'Abbás any more learned in all the sciences than El-Ma-moon. On two days in every week, he used to preside at discussions of the learned men; and the professors of religion and law, and the scholastic theologians, by whom the discussions were carried on, used to sit in his presence according to their several ranks and degrees. Now on one occasion, while he was sitting with them, there came in to his assembly a stranger, clad in white, tattered clothing, who seated himself at the lower end, behind the professors, in an obscure place. And when they began the discussion, and entered upon the consideration of the different propositions, — it being their custom to submit the proposition to the members of the assembly one after another, and for each who could offer some quaint addition to what others advanced, or some extraordinary, witty saying, to mention it, — the question was proposed to them by turns until it came to that stranger; whereupon he gave a reply better than the replies of all the professors; and the Khaleefeh approved it, and ordered that he should be raised from the place that he had taken to a higher one. Then, when the second question came to him, he gave a reply better than the first; and El-Ma-moon ordered that he should be raised to a place of higher dignity. And when the third question went round, he gave a reply better and more just than the two former replies; upon which El-Ma-moon ordered that he should sit near unto himself. And after the discussion was ended, the attendants brought the water, and the guests washed their hands; and they brought the repast, and they ate.

The professors then arose and went forth; but El-Ma-moon prevented the stranger from going out with them: he caused him to draw near unto him, and treated him with

courtesy, promising him to bestow favours and benefactions upon him. And after this, the banquet of wine was prepared, the comely boon-companions came, and the wine circulated; but when it came round to that man, he rose upon his feet, and said, If the Prince of the Faithful give me permission, I will speak one word. El-Ma-moon replied, Say what thou wilt. And he said, The possessor of eminent judgment (whose eminence may God increase!) knoweth that the slave was to-day, in this noble assembly, one of the obscure among the people, and one of the mean among the company, and that the Prince of the Faithful hath raised him to a place near unto his own person, small as is the wisdom that he hath displayed, and hath elevated him to a rank above others, so that he hath attained to a goal to which his ambition did not aspire; and now he desireth to divest him of that small degree of wisdom which hath exalted him after his meanness, and enriched him after his poverty. But may God forbid, and by no means suffer, that the Prince of the Faithful should envy him for the small degree of wisdom and fame and excellence that he possesseth; for if the slave drink wine, wisdom will depart far from him, and ignorance will draw near to him, and he will be deprived of his politeness, and will return to his former contemptible station, and become despicable and obscure in the eyes of men. I therefore hope that the possessor of eminent judgment, of his bounty and generosity and princely qualities and excellent disposition, will not despoil him of this jewel. — And when the Khaleefeh El-Ma-moon heard these words from him, he praised him and thanked him, caused him to sit again in his place and treated him with respect, gave orders to present him with a hundred thousand pieces of silver and to mount him upon a horse, and gave him magnificent apparel. And in every assembly he exalted and favoured him above all the professors, so that he became the highest of them in rank and degree. — And God is all-knowing.<sup>7</sup>

<sup>7</sup> A similar anecdote has occurred in p. 298 of vol. i. — ED.



## CHAPTER XV

COMMENCING WITH PART OF THE THREE HUNDRED AND EIGHTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND TWENTY-SEVENTH

### THE STORY OF 'ALEE SHÉR AND ZUMURRUD

THERE was, in ancient times, a certain merchant in the land of Khurásán,<sup>1</sup> whose name was Mejd-ed-Deen,<sup>2</sup> and he had great wealth, and black slaves, and memlooks and pages; but he had attained to the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him 'Alee Shér.<sup>3</sup>

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son, and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge. — And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with any one among mankind, and that thou shun what may bring injury and misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his



smoke will annoy thee. How excellent is the saying of the poet! —

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.

Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.<sup>4</sup>

And the saying of another: —

Men are as a latent disease: rely not therefore upon them. Thou wilt find guile and artifice in them if thou examine them.

And that of another: —

Intercourse with men profiteth nothing, unless to pass time in idle conversation.

Then converse with them little, except for the purpose of acquiring knowledge or rectifying an affair.

And the saying of another: —

If a person of sagacity hath tried mankind, I have eaten them, when he hath but tasted; <sup>5</sup>

And I have seen their affection to be nought but deceit, and their religion I have seen to be nought but hypocrisy.

The young man replied, O my father, I hear and obey. Then what next dost thou counsel me to do? — His father answered, Do good when thou art able; persevere in comely conduct towards men, and avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment; and how good is the saying of the poet! —

It is not at every time and season that acts of beneficence are easily performed.

When thou art able, then, hasten to do them, lest they should become difficult to execute.

And the son replied, I hear and obey. Then what more? — O my son, answered the father, Be mindful of God: He will then be mindful of thee. Guard also thy wealth, and be not prodigal of it; for if thou be prodigal of it, thou wilt become in need of the assistance of the least of mankind: and know that the estimation in which a man is held is according to that which his right hand possesseth. How excellent is the saying of the poet! —

When my wealth becometh little, no friend consorteth with me; but when it increaseth, all men are my friends. How many enemies for the sake of wealth have borne me company! And how many friends for its loss have become my enemies.

— And what besides? said the young man. His father answered, O my son, consult him who is older than thyself, and hasten not to perform a thing that thou desirest to do: have compassion also upon him who is thine inferior; then he who is thy superior will have compassion upon thee; and oppress not any, lest God give power over thee to one who will oppress thee. How excellent is the saying of the poet! —

Add to thy judgment another's, and ask counsel; for the truth is not concealed from the minds of two.

A man's mind is a mirror, which sheweth him his face; but by means of two mirrors he will see his back.

And that of another: —

Deliberate, and haste not to accomplish thy desire; and be merciful, so shalt thou meet with one merciful:  
For there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

Beware of drinking wine; for it is the chief of every evil: it dispelleth the reason, and bringeth contempt upon the drinker: and how good is the saying of the poet! —

By Allah, wine shall not disturb me while my soul is united with my body, and while words explain my thoughts;  
Nor ever will I childishly attach myself to it, nor choose any one as my associate but the sober.

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee! — Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name he exalted!

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Kur-án recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him, and inscribed upon his tomb these two verses: —

Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse;  
And to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

His son 'Alee Shér grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfuls, and to the beauties morning and evening he repaired; and he said within himself, My father hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it? By Allah, I will not do but as the poet hath said: —

If during the whole of thy life thou collectest and amassest  
property,  
When wilt thou enjoy the wealth which thou hast thus  
acquired?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and

after that, he sold his clothes, not leaving for himself more than one suit.

Now when intoxication had quitted him and reflection had come, he fell into grief; and he sat one day from dawn until the time of afternoon-prayers without breaking fast; whereupon he said within himself, I will go round to those upon whom I spent my wealth: perhaps one of them will feed me this day. He therefore went round to all of them; but on each occasion of his knocking at the door of one of them, the man denied himself, and hid himself from him; so hunger tortured him. And he went to the market of the merchants, and found there a ring of persons crowding together, and the people flocking thither; upon which he said within himself, What can be the reason of the assembling of these people? By Allah, I will not remove from this place until I have gratified myself with a sight of this ring. — Then advancing to it, he found there a damsel of quinary <sup>8</sup> stature, of just figure, rosy-cheeked, high-bosomed; she surpassed the people of her age in beauty and loveliness, and in elegance and every charm. The name of this damsel was Zumurrud;<sup>7</sup> and when 'Alee Shér beheld her, he wondered at her beauty and loveliness, and said, By Allah, I will not depart until I see to what sum the price of this damsel will amount, and know who will purchase her. So he stood among the merchants, and they imagined that he would buy, as they knew the abundance of wealth that he had inherited from his parents.



The broker, having stationed himself at the head of the damsel, then said, O merchants! O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumurrud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding; for the opener is not obnoxious to blame or reproach!—And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheykh, named Rasheed-ed-Deen,<sup>8</sup> who had blue eyes,<sup>9</sup> and a foul aspect, said, And a hundred. Another then said, And ten. And the sheykh said, For a thousand pieces of gold. And upon this, the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto him whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-like beauties, this merchant desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheykh whom old age hath reduced to a most evil condition. Divinely gifted was he who said,—

I asked her for a kiss, one day; and she beheld my hoariness  
(but I was possessed of wealth and affluence),  
And she turned away from me, saying, Nay: by Him who  
created mankind out of nothing,  
I have no desire for hoary hairs. Shall my mouth while I  
am living be stuffed with cotton?<sup>10</sup>

And when the broker heard her words, he said to her, By Allah, thou art excused, and thy value is ten thousand pieces of gold. Then he informed her owner that she approved not of that sheykh; and he replied, Consult her respecting another. And another man advanced and said, Let her be mine for the sum that the sheykh of whom she approved not offered for her. But the damsel, looking at that man, found that he had a dyed beard; whereupon she said, What is this disgrace, and this dubious conduct, and blackening of hoary hairs! And after expressing great wonder, she recited these verses:—

A spectacle indeed did such-a-one present to me, — a neck,  
by Allah, to be beaten with shoes! <sup>11</sup>

O thou who art fascinated by my cheek and my figure, dost  
thou thus disguise thyself, and care not;

Dyeing disgracefully thy hoary hairs, and concealing them  
for fraudulent purposes? <sup>12</sup>

Thou goest with one beard and returnest with another, as  
though thou wert one of the puppetmen. <sup>13</sup>

And the broker, when he heard her verses, said to her, By Allah, thou hast spoken truth. The merchant who had bidden for her asked, What was it that she said? So the broker repeated the verses to him; and he knew that he was in fault, and gave up the idea of purchasing her. Then another merchant advanced and said, Ask her if she will consent to be mine for the sum that thou hast heard. He therefore consulted her for him; and she looked at him, and saw that he was one-eyed, and replied, This man

is one-eyed, and the poet hath said of such a person, —

Keep not company with the one-eyed for a single day; but  
beware of his malignity and falsehood;

For had there been any good in him, God had not caused  
the blindness in his eye.<sup>14</sup>

The broker then [pointing to another] said to her,  
Wilt thou be sold to that merchant? And she  
looked at him, and, seeing that he was a short  
man, with a beard descending to his girdle, she  
answered, This is he of whom the poet hath said, —

I have a friend with a beard which God hath made to grow  
to a useless length.

It is like unto one of the nights of winter, long and dark and  
cold.

The broker therefore said to her, O my mistress,  
see who among the persons here present pleaseth  
thee, and say which he is, that I may sell thee to  
him. So she looked at the ring of merchants,  
and as she examined their physiognomies, one  
after another, her eye fell upon 'Alee Shér. The  
sight of him occasioned her a thousand sighs, and  
her heart became enamoured of him; for he was  
of surprising loveliness, and more bland than the  
northern zephyr; and she said, O broker, I will  
not be sold to any but to this my master, with the  
comely face and surpassing figure, of whom one  
of his describers hath thus said:—

They displayed thy lovely face, and then blamed the person  
who was tempted.

If they had desired to protect me, they had veiled thy beauti-  
ful countenance.

None then shall possess me but he; for his cheek is smooth, and the moisture of his mouth is like Selsebeel,<sup>15</sup> a cure for the sick, and his charms perplex the poet and the prose-writer. He is as the poet hath said of him, —

His saliva is like wine; and his breath, like musk; and those his fore-teeth resemble camphor.

Ridwán hath sent him forth from his abode in his fear that the Hooreeyehs might be tempted.<sup>16</sup>

Mankind reproach him for his pride; but for pride the full moon is to be excused.

The person with the curling hair, and the rosy cheek, and the enchanting glance, of whom the poet hath said, —

Oft a fawn-like person hath promised me a meeting, and my heart hath been restless and mine eye expectant.

His eyelids assured me of the truth of his promise; but how can they, languishing as they are, fulfil it?

— And when the broker heard the verses that she recited on the charms of 'Alee Shér, he wondered at her eloquence, as well as at the splendour of her beauty. But her owner said to him, Wonder not at her beauty, that putteth to shame the sun of day, nor at her having her memory stored with the elegant effusions of the poets; for she also reciteth the glorious Kur-án according to the seven readings,<sup>17</sup> and relateth the noble traditions as authentically transmitted, and writeth the seven different hands,<sup>18</sup> and knoweth of the sciences what the very learned sage knoweth not, and her hands are better than gold and silver;

for she maketh curtains of silk, and selleth them, gaining, by every one, fifty pieces of gold; and she worketh a curtain in eight days.<sup>19</sup> So the broker said, O the good fortune of him in whose house this damsel shall be, and who includeth her among his choice treasures! Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly the broker returned to 'Alee Shér, and, having kissed his hands, said, O my master, purchase this damsel; for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of his gifts hath bestowed her upon thee. So 'Alee Shér hung down his head for a while towards the ground, laughing at his case, and saying within himself, I am to the present hour without breakfast; but I am ashamed before the merchants to say that I have no money wherewith to purchase her. And the damsel, seeing him hanging down his head, said to the broker, Take me by the hand and lead me to him, that I may display myself to him, and excite his desire to possess me; for I will not be sold to any but him. The broker therefore took her and stationed her before 'Alee Shér, saying to him, What is thy good pleasure, O my master? But he returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee. — And he raised his head towards her, and said,



Is a person to be made by force to purchase? Thou art dear at the price of a thousand pieces of gold. — She replied, O my master, purchase me for nine hundred. He said, No. — For eight hundred, she rejoined. He said, No. And she ceased not to abate the price until she said to him, For one hundred pieces of gold. But he said, I have not a hundred complete. And she laughed, and said to him, How much dost thou want of a hundred? He answered, I have not a hundred nor less than a hundred. By Allah, I possess not either white or red, either a piece of silver or a piece of gold. So see for thyself some other desirous customer. — And when she knew that he had nothing, she said to him, Take my hand, as though thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and, having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore gave him a thousand pieces of gold, saying to him, Go to the market, and buy for us, with three hundred pieces of gold, furniture and utensils for the house. And he did so. Then she said

to him, Buy for us food and beverage with three pieces of gold. And he did this. Next she said to him, Buy for us a piece of silk, as much as will suffice for a curtain, and buy gold and silver thread, and silk thread of seven different colours. And this also he did. She then spread the furniture in the house, and lighted the candles, and sat eating and drinking with him; after which, they embraced each other, and presented the spectacle thus described by the poet:—

Eyes have not beheld a more beautiful sight than that of  
two lovers side by side,  
Embracing each other, in the garments of content, pillowing  
themselves with wrist and arm.  
When hearts have become united together, the censurers  
beat upon cold iron.  
O thou who reproachest the lovers for their passion, canst  
thou reform a heart that is spoiled?  
If in thy life one person delight thee, thou hast thy desire;  
then live with that one.

The love of each became fixed in the heart of the other; and on the following morning the damsel took the curtain, and embroidered it with the coloured silks, and ornamented it with the gold and silver thread. She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to portray upon it. She continued working upon it for eight days; and when it was finished, she cut it and glazed it, and then gave it to her master, saying to him, Repair with it to the market, and sell

it for fifty pieces of gold to a merchant, and beware of selling it to any one passing along the street, because that would be a cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him; after which he bought another piece of silk, together with the silk thread, and the gold and silver thread, as before, and what they required of food, and, having brought these things to her, gave her the rest of the money. And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus she continued to do for the space of a whole year. And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him; but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to 'Alee Shér, informed him of the price that had been offered, and made use of artifice to induce him to sell the curtain to the Christian for that sum, saying to him, O my master, fear not this Christian; for no harm shall befall thee from him. The merchants also arose and urged him. So he sold it to the Christian, though his heart was full of fear, and, having taken the price, returned to the house. But he found the Christian walking behind him; and he said, O Christian, where-

fore art thou walking behind me? — O my master, he answered, I have a want to accomplish at the upper end of the street: may God never cause *thee* to have any want! And 'Alee Shér arrived not at his abode without the Christian's overtaking him: so he said to him, O accursed, wherefore dost thou follow me whithersoever I go? The Christian replied, O my master, give me a draught of water, for I am thirsty, and thou wilt receive thy recompense from God, whose name be exalted! 'Alee Shér therefore said within himself, This is a tributary,<sup>20</sup> and he hath demanded of me a draught of water: so by Allah I will not disappoint him.

Then he entered the house, and took a mug of water; and his slave-girl Zumurrud, seeing him, said to him, O my beloved, hast thou sold the curtain? He answered, Yes. And she said, To a merchant or a passenger? For my heart is impressed with a presentiment of separation. — He answered, I sold it not but to a merchant. But she said, Acquaint me with the truth of the matter, that I may provide against my case. And wherefore, she added, tookest thou the mug of water? — To give drink to the broker, he answered. And she exclaimed, There is no strength nor power but in God, the High, the Great! — and recited these two verses: —

O thou who seekest separation, act leisurely, and let not the embrace of the beloved deceive thee!

Act leisurely; for the nature of fortune is treacherous, and the end of every union is disjunction.

— He then went forth with the mug, and found the Christian within the passage of the house. So he said, Hast thou come in hither, O dog? How is it that thou enterest my abode without my permission? — O my master, he answered, there is no difference between the door and the passage; and I shall not move from this my place but to go forth; yet thanks are due to thee for bounty and kindness, and liberality and obliging conduct. Then he took the mug of water, and drank what it contained; after which he handed it to 'Alee Shér, who took it, and expected that he would rise: but he rose not. So 'Alee Shér said to him, Wherefore dost thou not rise and go thy way? The Christian answered, O my lord, be not of those who confer favour and then make it a subject of reproach, nor of those of whom the poet hath said, —

They are gone who, if thou stoodest at the door, would give  
the most generous aid at thy petition;

And if thou stoodest at the door of any after them, they  
would reproach thee for a draught of water bestowed  
on thee.

O my lord, he added, I have drunk; but I desire of thee that thou give me to eat of any thing that is in the house: it will be equal to me if it be a morsel of bread or a biscuit and an onion. — 'Alee Shér replied, Rise, without contention. There is nothing in the house. — But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and



salt may be established between me and thee.<sup>2</sup> So 'Alee Shér said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food; and how excellent is the saying of the poet! —

Hunger is banished by a stale cake of bread. Why then are my grief and troubles so great?  
Death is most just, since it acteth impartially both to the Khaleefeh and the miserable pauper.

'Alee Shér therefore said to him, Wait here while I lock the saloon and bring thee something from the market. And the Christian replied, I hear and obey. Then 'Alee Shér went away from him, and locked the saloon, putting a padlock upon it; and, taking the key with him, he repaired to the market, bought some dried cheese, and honey and bananas and bread, and brought them to him. And when the Christian saw this, he said, O my lord, this is a great quantity, sufficient for ten men, and I am alone: perhaps then thou wilt eat with me. 'Alee Shér replied, Eat thou alone; for I am satiated. But the Christian rejoined, O my lord, the sages have said, He who eateth not with his guest is baseborn. So when 'Alee Shér heard these words, he sat and ate with him a little;

and was about to withdraw his hand, when the Christian took a banana, peeled it, and divided it in two, and put into one half of it some refined benj, mixed with opium, a dram of which would make an elephant to fall down. Then he dipped this half of the banana into the honey, and said to 'Alee Shér, O my lord, by thy religion thou shalt take this. And 'Alee Shér was ashamed to make him swear falsely: he therefore took it from him, and swallowed it, and scarcely had it settled in his stomach when his head fell before his feet, and he became as though he had been a year asleep.

So when the Christian beheld this, he rose upon his feet, as though he were a bald wolf, or empowered fate; he took with him the key of the saloon, and, leaving 'Alee Shér prostrate, went running to his brother, and acquainted him with what he had done. And the cause of his conduct was this:—The brother of this Christian was the decrepit old man who had desired to purchase Zumurrud for a thousand pieces of gold, and she accepted him not, but lampooned him with verses. He was an infidel in his heart, but a Muslim externally, and he named himself Rasheed-ed-Deen. And when Zumurrud lampooned him, and accepted him not as her master, he complained to his brother, the Christian who employed this stratagem to take her from her master 'Alee Shér, and whose name was Barsoom; and he replied, Grieve not on account of this affair; for I will employ a stratagem to take her without a piece

of silver or of gold:—because he was a skilful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practised the stratagem which we have described; and having taken the key, he repaired to his brother and acquainted him with what had happened.

Upon this, Rasheed-ed-Deen mounted his mule, took his young men, and repaired with his brother to the house of 'Alee Shér, taking with him also a purse containing a thousand pieces of gold, that, if the Wálee met him, he might give it to him. He opened the saloon, and the men who were with him rushed upon Zumurrud, and took her by force, threatening her with slaughter if she should speak; but the house they left as they found it, taking nothing from it, and they left 'Alee Shér lying in the passage. Then they closed the door upon him, having put the key of the saloon by his side; and the Christian Rasheed-ed-Deen took the damsel to his pavilion, where he put her among his female slaves and concubines, and said to her, O impudent wench, I am the sheykh whom thou wouldst not accept as thy master, and whom thou lampoonedst, and I have taken thee without expending a piece of silver or of gold. She replied, with her eyes filled with tears, God will sufficiently requite thee, O wicked old man, for thy separating me from my master. — O impudent wench! he rejoined, O thou inflamed with love! thou shalt see what torture I will inflict upon thee. By my faith, if thou do not comply with my command, and adopt my religion, I will inflict upon

thee varieties of torture! — But she said, If thou cut my flesh in pieces I will not abandon the faith of El-Islám; and perhaps God (whose name be exalted!) will send me speedy relief; for He is able to do whatsoever He willeth; and the wise have said, An evil in the body rather than an evil in religion. And upon this he called out to the eunuchs and female slaves, saying to them, Throw her down! So they threw her down. And he ceased not to inflict upon her cruel blows, while she called for aid; but she was not aided. Then she abstained from imploring aid, and began to say, God is my sufficiency, and He is indeed sufficient! — until her voice failed, and her groaning became inaudible. And when his heart was satisfied with punishing her, he said to the eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. The accursed wretch then passed that night, and on the following morning he desired that she should be brought, and he repeated the beating; after which he ordered the eunuchs to throw her in her place; and they did so. And when the pain occasioned by the beating became alleviated, she said, There is no deity but God: Mohammad is God's Apostle! God is my sufficiency, and excellent is the Guardian! — Then she implored aid of our lord Mohammad,<sup>22</sup> may God bless and save him! — Such was her case.

Now as to 'Alee Shér, he continued lying asleep until the following day, when the intoxication occasioned by the benj quitted his head, and he opened his eyes, and called out, saying, O Zumur-

rud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones, and went round about the city, beating his bosom with them, and crying, O Zumurrud! The children therefore surrounded him, and said, A madman! A madman!—And every one who knew him wept for him, and said, This is such-a-one. What hath befallen him?—Thus he continued to do until the close of the day: and when the darkness of night came over him, he slept in one of the by-streets until the morning. And he went round about the city again with the stones till evening, when he returned to his saloon to pass the night there.

Then a female neighbour of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becamest thou mad?—And he answered her with these two verses:—

They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad.

Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness, do not blame me.<sup>23</sup>

So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she



said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with his good pleasure. — He therefore told her all that had befallen him with Barsoom the Christian, the brother of the magician who called himself Rasheed-ed-Deen; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and recited these two verses: —

Sufficient is the torment of lovers in this world. By Allah,  
Hell shall not torment them after it!

For they have perished of their passion, and chastely concealed it: and the truth of this the tradition attesteth.<sup>24</sup>

And after she had finished these verses, she said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and ear-rings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

'Alee Shér rejoiced at her words, and kissed her hands. He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured izár, and, taking in her hand a walking-

staff, bore the crate about through the by-lanes and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rasheed-ed-Deen the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you any one who will buy aught of them? — The girl answered her, Yes: — and she took her into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness, and the gentleness of her speech. Meanwhile, she looked round narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her: so she treated the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumurrud, laid prostrate. She recognised her, and wept, and said to the female slaves, O my children, wherefore is this damsel in this condition? And they related to her the whole story, adding, This affair is not of our choice; but our master commanded us to do thus; and he is now on a journey. And she said, O my

children, I desire of you a favour, which is, that ye loose this poor damsel from her bonds, and leave her so until ye know of the return of your master, when ye shall bind her again as she was; and ye will gain a recompense from the Lord of all creatures, They replied, We hear and obey. And they loosed her and fed her and gave her to drink. The old woman then said, Would that my leg had broken and that I had not entered your abode! And after that, she went to Zumurrud, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction. — And she told her that she had come from her master 'Alee Shér, and made an agreement with her, that she (Zumurrud) should, in the following night, listen for a sound; saying, Thy master will come to thee and stand by the mastabah of the pavilion, and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and, returning to 'Alee Shér, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore thanked her for this; and having waited till the night became dark, and the appointed time arrived, he went to that

quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a mastabah beneath it; but sleep overcame him, and he slept. — Glory be to Him who sleepeth not! — For a long time he had not slept, from the ecstasy of his passion: so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it; but found no way of ascending and entering it; and he continued walking round it until he came to the mastabah, when he beheld 'Alee Shér asleep. And he took his turban; and when he had done so, immediately Zumurrud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumurrud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The old woman told me that thou wast infirm on my account; but, lo, thou art stronger than the horse. And he returned her no answer. So she felt her face, and found that his beard was like the broom of the public bath; <sup>25</sup>

as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him, and said to him, What art thou? <sup>26</sup> He answered her, O wench, I am the sharper Jawán the Kurdee, <sup>27</sup> of the gang of Ahmad Ed-Denef: we are forty sharpeners, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no resource but that of resignation to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said There is no deity but God! Each time that we are delivered from anxiety we fall into greater anxiety!

Now the cause of Jawán's coming to the place above mentioned was this:—He had said to Ahmad Ed-Denef, O sharper, I entered this place before the present time, and know a cavern without the town, affording room for forty persons; and I desire to go before you to it, and to place my mother in that cavern. Then I will return to the city, and steal from it something for your luck, and keep it for you until ye come; so your entertainment on that day shall be of my supplying. — And Ahmad Ed-Denef replied, Do what thou desirest. Accordingly he went before them to that place, and put his mother in the cavern; and when he went forth from it, he found a trooper lying asleep, with a horse tethered by



him: so he slaughtered him, and took his clothes, and his horse and arms, and hid them in the cavern with his mother, tethering the horse there. He then returned to the city, and walked on till he came to the pavilion of the Christian, where he did what we have described.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumurrud said within herself, Why am I thus careless about liberating myself by some stratagem? Wherefore should I wait until these forty men arrive? — Then she looked towards the old woman, the mother of Jawán the Kurdee, and said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun? — Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zemurrud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumurrud arose, and clad herself in the clothes of the trooper whom Jawán the Kurdee had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddle-bags full of gold with her, saying, O kind Protector, protect me, I conjure Thee by the dignity of Mohammad; God bless and save him! Then she said within herself, If I go to the

city, perhaps some one of the family of the trooper may see me; and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddlebags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers, for the space of ten days.

And on the eleventh day, she approached a pleasant and secure city, established in prosperity: the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the emeers and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are all assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to meet her and, having alighted, kissed the ground before her, and said, God aid thee, O our lord the Sultán! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Muslims, O Sultán of all creatures! God establish thee, O King of the age, and incomparable one of the age and time!—So Zumurrud said to them, What is your story, O ye people of this city?

The chamberlain answered, Verily He who is not sparing of his benefits hath bestowed favour upon thee, and made thee Sultán over this city, and ruler over the necks of all whom it containeth. Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by the way by which thou hast come, they make him Sultán over them. And praise be to God who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultán. — Now Zumurrud was a person of judgment in all her actions; so she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great; but I was incensed against my family, and went forth from them and left them; and look ye at this pair of saddle-bags full of gold that I have brought beneath me, to give alms out of it to the poor and needy all the way. And on hearing this, they prayed for her, and were extremely rejoiced at her arrival; and she was also pleased with them. She then said within herself, Since I have attained to this, perhaps God will unite me with my master in this place; for He is able to do whatsoever He willeth. And she proceeded, accompanied by the troops, until they entered the city, when the troops alighted and walked before her till they had conducted her into the palace. She there alighted, and the

emeers and grandees conveyed her with their hands beneath her arm-pits, and seated her upon the throne. Then all of them kissed the ground before her. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened; and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

She remained thus for some time, commanding and forbidding, and the hearts of the people were impressed with exceeding respect for her, on account of her generosity, and her abstinence from what is forbidden. She remitted the custom-taxes, liberated the persons confined in the prisons, and redressed the grievances of her subjects; so that all the people loved her. But whenever she thought upon her master, she wept, and supplicated God to effect her union with him. And thinking upon him one night, and upon her days that had passed, she poured forth tears, and recited these two verses:—

My desire for thee, though protracted, is fresh; and the tears  
have wounded my eye, and increase.  
When I weep, I weep from the pain of ardent love; for  
separation, to the lover, is a fierce affliction.

And when she had ended these verses, she wiped away her tears, and went up into the pavilion. Then she entered the Hareem, and assigned separate apartments for the female slaves and

concubines, appointing them allowances and supplies, and asserted that she desired to remain in a place alone, for the purpose of assiduously employing herself in devotion; and she betook herself to fasting and praying, so that the emeers said, Verily this Sultán is of exceeding piety. She retained of the eunuchs only two lads to serve her.

For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and, her disquietude becoming excessive, she summoned the wezeers and chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the emeers, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the emeers, I desire, when the new month commenceth, that ye do thus, and proclaim in the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and that whosoever of them acteth contrary to this order shall be hanged at the door of his



house.<sup>28</sup> So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumurrud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied, of all the dishes. Accordingly, they sat and ate as she had commanded them, while she sat upon the throne of her kingdom looking at them; and every one at the table said within himself, The King is looking at none but me. They continued eating, and the emeers said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultán that loveth the poor like this Sultán. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master 'Álee-Shér.

And when the second month commenced, she

did the same, as usual. They prepared the table, and Zumurrud descended, and seated herself upon her throne, and ordered the people to sit and eat. And while she was sitting at the head of the table, and the people were seating themselves at it, company after company, and person after person, her eye fell upon Barsoom the Christian, who had bought the curtain of her master; and she knew him, and said, This is the commencement of the dispelling of my affliction, and the attainment of my desire. Then Barsoom advanced, and seated himself among the people to eat; and he looked at a dish of rice sweetened with sugar sprinkled over it; but it was far from him; so he pressed towards it, and, stretching forth his hand to it, reached it and put it before him. Upon this, a man by his side said to him, Why dost thou not eat of that which is before thee? Is not this a disgrace to thee? How is it that thou stretchest forth thy hand to a thing that is distant from thee? Art thou not ashamed? — But Barsoom replied, I will eat of none but it. So the man rejoined, Eat: may God not give thee enjoyment in it! And a man who was a hashshásh <sup>29</sup> said, Let him eat of it, that I too may eat with him. The man before mentioned, however, said to him, O most ill-omened of hashsháshes, this is not your food, but it is the food of the emeers; therefore leave it that it may return to those to whom it belongeth, that they may eat it. But Barsoom disobeyed him: he took from it a mouthful, and put it into his mouth, and was about to

take the second, when Zumurrud, observing him, called out to certain of the soldiers, and said to them, Bring this man before whom is the dish of sweet rice, and let him not eat the mouthful that is in his hand; but throw it down from his hand. So four of the soldiers came to him and dragged him along upon his face, after they had thrown down the mouthful from his hand; and they stationed him before Zumurrud. Upon this, the people refrained from eating; one of them saying to another, By Allah, he was unjust; for he would not eat of the food suited to persons of his own class. Another said, I was content with this kishk <sup>30</sup> that is before me. And the hashshásh said, Praise be to God, who prevented my eating aught of this dish of sweet rice; for I was waiting for it to stop before him and for him to enjoy it, when I would have eaten with him; but what we have witnessed befell him. And the people said, one to another, Wait that we may see what will happen to him.

Now when they brought him before the Queen Zumurrud, she said to him, Wo to thee, O blue-eyed! What is thy name, and what is the reason of thy coming to our country? — And the accursed refused to give his true name, and, having a white turban,<sup>31</sup> he answered, O King, my name is 'Alee, and my business is that of a weaver, and I have come to this city for the sake of traffic. Zumurrud said, Bring ye to me a geomantic tablet, and a pen of brass. And they brought her what she demanded immediately; and she took the geomantic tablet

and the pen, and performed an operation of geomancy, designing with the pen a figure like that of an ape; after which she raised her head, and looked attentively at Barsoom for a long time, and said to him, O dog, how is it that thou liest unto Kings? Art thou not a Christian, and is not thy name Barsoom, and hast thou not come to search for something? Tell me then the truth, or, by the Glory of the Deity, I will strike off thy head! — And the Christian was agitated; and the emeers and others who were present said, This King is acquainted with geomancy. Extolled be the perfection of Him who hath endowed him with this knowledge! — Then she called out to the Christian, saying to him, Tell me the truth, or I destroy thee! And the Christian replied, Pardon, O King of the age! Thou art right in thy geomantic divination; for the most remote<sup>32</sup> is a Christian. So the emeers and others who were present wondered at the King's exactness in discovering the truth by geomancy, saying, Verily this King is an astrologer of whom there is not the like in the world! The Queen then ordered that the Christian should be flayed, that his skin should be stuffed with straw, and hung over the gate of the horse-course, and that a pit should be dug without the city, and his flesh and his bones should be burnt in it, and dirt and filth thrown upon his ashes. They replied, We hear and obey; and did all that she had commanded them. And when the people saw what had befallen the Christian, they said, His recompense was that which



hath befallen him: and what an unlucky mouthful was that unto him! One of them said, Divorcement shall be incumbent on the remote [if I break this vow]: in my life henceforth I will never eat of sweet rice! <sup>33</sup> And the hashshásh said, Praise be to God who hath saved me from that which hath befallen this man, by his preserving me from eating that rice! Then all the people went forth; and they had become prohibited from sitting opposite to the sweet rice, in the place of that Christian.

Again, when the third month commenced, they spread the table as usual, and covered it with the dishes, and the Queen Zumurrud sat upon the throne, the troops standing in the customary manner, but fearing her awful power. The people of the city then entered as they were wont, and went around the table, looking for the place of the dish of rice; and one of them said to another, O hájj <sup>34</sup> Khalaf! The other replied, At thy service, O hájj Khálid! And the former said, Avoid the dish of sweet rice, and beware of eating of it; for if thou eat of it thou wilt be hanged. Then they seated themselves around the table to eat; and while they were eating, and the Queen Zumurrud was sitting on the throne, a glance of her eye fell upon a man entering with a hurried pace from the gate of the horse-course, and, looking attentively at him, she found that he was Jawán the Kurdee, the robber who murdered the trooper: and the cause of his coming was this:— He had left his mother, and gone to his companions, and said to



them, I obtained yesterday excellent booty: I murdered a trooper, and took his horse; and there fell to my lot the same night a pair of saddle-bags full of gold, and a damsel whose value is greater than the gold in the saddle-bags; and I have put all this booty in the cavern, with my mother. So they rejoiced at this, and repaired to the cavern at the close of the day. Jawán the Kurdee entered before them, and they followed him; and he desired to bring to them the things of which he had told them; but he found the place desolate. He therefore inquired of his mother the truth of the matter, and she acquainted him with all that had happened; on hearing which, he bit his hands in repentance,<sup>35</sup> and said, By Allah, I will search about for this impudent wench, and take her from the place in which she is, though she be within the shell of a pistachio-nut, and I will satisfy my malice upon her! Accordingly, he went forth to search for her, and ceased not to go about the surrounding districts until he came to the city of the Queen Zumurrud. And when he entered the city, he found no man in it: he therefore inquired of some of the women who were looking out from the windows,<sup>36</sup> and they informed him that on the first day of every month the Sultán made a banquet, and the people went and ate of it; and they directed him to the horse-course in which the table was spread.

So he came hurrying on, and, not finding a vacant place in which to seat himself except one opposite the dish above mentioned, he seated himself there,

and, as the dish was before him, stretched forth his hand to it. Upon this, the people called to him, saying, O our brother, what dost thou desire to do? He answered, I desire to eat of this dish until I am satiated. And one of them said to him, If thou eat of it thou wilt be hanged. But he replied, Be silent, and utter not these words. Then he stretched forth his hand to the dish, and drew it before him. The hashshásh before mentioned was sitting by his side, and when he saw Jawán draw the dish before him, he fled from his place; the effect of the hasheesheh<sup>37</sup> instantly passed away from his head, and he seated himself afar off, saying, I have nothing to do with this dish. Jawán the Kurdee stretched forth his hand to the dish, and it resembled the foot of a raven; and he ladled the rice with it, and took it forth resembling the foot of a camel.<sup>38</sup> Then he compressed the handful into the form of a ball, so that it was like a great orange; he threw it rapidly into his mouth, and it descended into his throat, making a noise like thunder; and the bottom of the dish appeared in the place from which it was taken. So a man by his side said to him, Praise be to God, who hath not made me to be a dish of meat before thee; for thou hast exhausted the dish by a single mouthful! And the hashshásh said, Let him eat; for I imagine that I behold in him the figure of the hanged. Then looking towards him, he said to him, Eat; may God not give thee enjoyment! And Jawán stretched forth his hand to take the second mouthful, and was about to press

it into the form of a ball like the first mouthful, when the Queen called to some of the soldiers, saying to them, Bring that man quickly, and suffer him not to eat the mouthful that is in his hand.

The soldiers therefore ran to him, while he was bending his head over the dish, and they seized him and took him and placed him before the Queen Zumurrud. Upon this, the people exulted over him, saying, one to another, Verily he deserveth it; for we gave him good advice, and he would not follow it. This place is predestined to occasion the slaughter of him who sitteth in it, and that rice is unfortunate to every one who eateth of it. — Then the Queen Zumurrud said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming to our city? — O our lord the Sultán, he answered, my name is 'Osmán, and my occupation is that of a gardener, and the reason of my coming to this city is, that I am going about searching for a thing that I have lost. And the Queen said, Bring me the geomantic tablet. So they placed it before her; and she took the pen, and, having performed an operation of geomancy, meditated upon it a while; after which she raised her head, and said to him, Wo to thee, O wicked wretch! How is it that thou liest unto Kings? This geomantic experiment informeth me that thy name is Jawán the Kurdee, and thine occupation is that of a robber, that thou takest the property of men by iniquitous means, and slayest the soul that God hath forbidden to

be slain unless for a just cause. — Then she called out to him and said, O hog, tell me thy true story, or I will cut off thy head! And when he heard her words, his complexion became sallow, and his teeth appeared, and, imagining that if he spoke the truth he would save himself, he replied, Thou hast spoken truth, O King; but I vow repentance unto thee from this time, and return unto God whose name be exalted! The Queen, however, said to him, It is not lawful unto me to leave a viper in the path of the Muslims. And she said to some of her attendants, Take him and flay him, and do unto him as ye did unto the like of him last month. So they did as she commanded them. And when the hashshásh saw the soldiers seize that man, he turned his back to the dish of rice, and said, Verily, to present my face unto thee is unlawful! And as soon as they had finished eating, they dispersed, and went to their abodes: the Queen also went up into her palace, and gave permission to the memlooks to disperse.

And when the fourth month commenced, they descended into the horse-course as usual, and made ready the banquet, and the people sat waiting for permission. The Queen then approached, and sat upon the throne, looking at them; and she observed that the place opposite the dish of rice, affording room for four persons, was vacant; whereat she wondered. And while she was looking about, she beheld a man entering from the gate of the horse-course, with a quick pace, and he ceased not to hurry on until he stopped



over the table, where he found no place vacant but that opposite the dish of rice. So he seated himself there; and she looked at him attentively, and found that he was the Christian who had named himself Rasheed-ed-Deen; whereupon she said within herself, How fortunate is this repast, by which this infidel hath been insnared! — Now the cause of his coming was wonderful; and it was this. When he returned from his journey, the people of his house informed him that Zumurrud was lost, together with a pair of saddlebags full of money; on hearing which, he rent his clothes, and slapped his face, and plucked his beard. Then he sent his brother Barsoom to search for her through the surrounding districts; and when he was tired of waiting for news of him, he went forth himself to search through the provinces for his brother and Zumurrud, and destiny impelled him to Zumurrud's city. He entered that city on the first day of the month, and when he walked along its great thoroughfare-streets, he found them desolate, and saw the shops closed, and the women at the windows; so he inquired of some of them respecting this circumstance, and they told him that the King made a banquet for all the people on the first of every month, and all ate of it; none being able to sit in his house or in his shop; and they directed him to the horse-course.

On his entering the horse-course, he found the people crowding around the food, and found no place vacant except that opposite the well-known



dish of rice. So he seated himself in it, and stretched forth his hand to eat of that dish; whereupon the Queen called to some of the soldiers, saying, Bring ye him who hath seated himself opposite the dish of rice. And they knew him from the former occurrences of the same kind, and seized him, and stationed him before the Queen Zumurrud, who said to him, Wo to thee! What is thy name, and what is thine occupation, and what is the reason of thy coming unto our city? — He answered, O King of the age, my name is Rustum,<sup>39</sup> and I have no occupation, for I am a poor darweesh. And she said to her attendants, Bring me the geomantic tablet, and the pen of brass. So they brought her what she demanded as usual: and she took the pen, and made some marks with it upon the tablet, and remained a while contemplating it: then raising her head and looking towards him, she said, O dog, how is it that thou liest unto the Kings? Thy name is Rasheed-ed-Deen the Christian, and thine occupation is, to practise stratagems against the female slaves of the Muslims, and to take them; and thou art a Muslim externally, but in heart a Christian. Declare then the truth; for if thou do not, I will strike off thy head. — And he hesitated to reply; but afterwards said, Thou hast spoken truth, O King of the age. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes, and upon his body a thousand lashes; and after that, that he should be flayed, and his skin stuffed with

hards of flax; then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth thrown upon his ashes. And they did as she commanded them.

After this, she gave leave to the people to eat, and when they had finished, and gone their ways, the Queen Zumurrud went up into her palace, and said, Praise be to God who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens. Then her master 'Alee Shér occurred to her mind, and she shed copious tears; after which, returning to her reason, she said within herself, Perhaps God, who hath given me power over mine enemies, may grant me the return of my beloved. She begged forgiveness of God (to whom be ascribed might and glory!), and said, Perhaps God will soon reunite me with my beloved 'Alee Shér; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their states. She praised God again, continued her prayers for forgiveness, and resigned herself to the course of destiny, assured that everything which hath a beginning must come to an end; and recited the saying of the poet:—

Endure thy state with an easy mind; for in the hand of  
God are the destinies of things;  
And what is forbidden will not happen unto thee, nor will  
that which is appointed fail to befall thee.

She continued for the whole of that month occupying herself by day in judging the people,

and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved 'Alee Shér; and when the next month commenced, she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-course, to see every one who entered it. And she said within herself, O Thou who restoredst Yoosuf to Yaakoob, and removedst the affliction from Eiyooob, favour me by the restoration of my master 'Alee Shér, by thy power and greatness; for Thou art able to accomplish every thing! O Lord of all creatures! O Guide of those who go astray! O Hearer of cries! O Answerer of prayers! Hear my prayer, O Lord of all creatures!— And her supplication was not ended when there entered from the gate of the horse-course a person whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment and in polite accomplishments. When he entered, he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumurrud beheld him, her heart palpitated. She looked at him with a scrutinizing glance, and it was evident to her that he was her master 'Alee Shér, and she was inclined to cry aloud for joy; but she stilled her

mind, fearing to disgrace herself among the people: her bowels were moved with compassion, and her heart throbbed; yet she concealed what she felt. — And the cause of 'Alee Shér's coming was this: —

When he lay asleep upon the mastabah, and Zumurrud descended, and Jawán the Kurdee took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him wrongfully, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we return! Then he went back to the old woman who had acquainted him with the situation of Zumurrud, and knocked at her door; whereupon she came forth to him; and he wept before her until he fell down in a fit. And when he recovered he informed her of all that had befallen him; on hearing which, she blamed him, and severely reproved him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself. She ceased not to blame him until blood ran from his nostrils, and he fell down again in a fit; and on his recovering from his fit he beheld the old woman weeping on his account, pouring forth tears, and in a state of anguish; and he recited these two verses: —

How bitter unto lovers is separation, and how sweet unto them is union!

May God unite every separated lover, and preserve me, for I am of their number! <sup>40</sup>

The old woman mourned for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O 'Alee, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirát;<sup>41</sup> for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumurrud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Wálee standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great! — Now when 'Alee Shér heard these words from her, the light before his face became converted into darkness; he despaired of life, and made sure of death, and ceased not to weep until again he fell down in a fit; and after he recovered from his fit, love and separation so afflicted him that he was attacked by a severe sickness, and was confined to his house. The old woman, however, continued to bring the physicians to him, and to give him beverages, and make pot-tages for him, during the space of a whole year, until his soul returned to him. And when the second year commenced, the old woman said to him, O my son, this sadness and grief that thou sufferest will not restore to thee thy beloved: arise then, brace up thy nerves, and search for her



through the surrounding districts; perhaps thou mayest meet with tidings of her. And she ceased not to encourage him and to strengthen his mind until she cheered him; and she conducted him into the bath, gave him wine to drink, and fed him with fowls. Thus she did every day for the space of a month, till he gained strength, and set forth on his journey, and he ceased not to travel until he arrived at the city of Zumurrud.

Having entered the horse-course, he seated himself at the table, and stretched forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate the first morsel; and Zumurrud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey:—and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the

summons of the King, and let thy heart be dilated. He replied, I hear and obey: — and he went with the eunuchs; while the people said, one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him? — But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied. — And when he stood before Zumurrud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming unto this city? So he answered her, O King, my name is 'Alee Shér, I am of the sons of the merchants, and my country is Khurásán, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story. — Then he wept until he fainted; whereupon she gave orders to sprinkle some rose-water upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy. — She then ordered the chamberlain to take him to the bath, and to attire him in a handsome suit of the

apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The chamberlain replied, I hear and obey:— and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? for his appearance is comely; and from the King's waiting until he had satisfied himself, I knew that. — And every one of them said something. Then the people dispersed, and went their ways.

Zumurrud scarcely believed that the night was approaching when she should be alone with the beloved of her heart; and as soon as the night came, she entered her chamber, and sent to her beloved 'Alee Shér. And when they brought him, he kissed the ground before her, and prayed for her; and she said within herself, I must jest with him a while, without making myself known to him. So she said, O 'Alee, hast thou gone to the bath? He answered, Yes, O my lord. And she said, Arise, eat of this fowl and meat, and drink of this sherbet of sugar, and wine; for thou art tired; and after that, come hither. He replied, I hear and obey:— and he did as she commanded him; and when he had finished eating and drinking, she said to him, Come up unto me, and rub my feet.<sup>42</sup> He therefore began to rub her feet and her legs, and found them softer than silk. And after she had continued a while jesting with

him, she said, O my master, hath all this happened, and dost thou not know me? He asked, And who art thou, O King? And she answered, I am thy slave-girl Zumurrud. So when he knew this, he kissed her, and embraced her, throwing himself upon her like the lion upon the sheep.

And on the following morning Zumurrud sent to all the troops, and the lords of the empire, and summoned them, and said to them, I desire to journey to the city of this man. Choose for you therefore a viceroy to exercise authority among you until I return to you. — And they replied, We hear and obey. She then betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of 'Alee Shér, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of the Eternal; and praise be to God in every case!

## NOTES TO CHAPTER FIFTEENTH

NOTE 1. THOUGH the scenes of this story are Khurásán and some neighbouring country, in, or adjacent to, the north or north-east of Persia, its character throughout is Arabian.

NOTE 2. "Mejd-ed-Deen" signifies "the Glory of the Religion."

NOTE 3. On this first occasion of the mention of 'Alee Shér, the surname (Shér) is omitted in the edition from which I translate; namely, that of Cairo. As there afterwards written, this surname may be pronounced either "Shár" or (by what is termed "imáleh") "Shér:" but the latter is the preferable pronunciation; as the word is evidently the Persian "Shér," signifying "a Lion." In the edition of Breslau it is "Sheer," or "Sheyr."

NOTE 4. This couplet has occurred before: so also have the sixth in the same paragraph, slightly varied, and the eighth, and one in my original which I omit because it is similar to the eighth, which it immediately follows. See vol. i. of the present work, pp. 375, 523; and (for the couplet that I omit) vol. ii. p. 215. For this last also, a little varied, see vol. i. p. 375.

NOTE 5. A person who only tastes a thing may find sweetness in it, when it is bitter at the heart. "Dhaka," in the original, is put, by an error of the compositor, for "Dháka."<sup>1</sup>

NOTE 6. See Note 42 to Chapter x.

NOTE 7. "Zumurrud" signifies "Emerald."

<sup>1</sup> Marginal note by my sheykh.



NOTE 8. "Rasheed-ed-Deen" signifies, in this case, "Rightly directed in Religion," or "Orthodox."

NOTE 9. The Arabs in general entertain a prejudice against blue eyes; a prejudice said to have arisen from the great number of blue-eyed persons among certain of their northern enemies.

NOTE 10. She compares the old man's mustaches to cotton, with which the nostrils, &c., of a corpse are stuffed. (See the second paragraph of Note 11 to Chapter vi.) From this it appears that the Arabs sometimes stuff the *mouth* of a corpse with cotton; but I have never heard of their doing so.

NOTE 11. Slapping the back of the neck is a common Arab custom, like slapping the face, or boxing the ears, in England; and beating with the shoe or slipper is one of the greatest insults that an Arab can offer. — The verse to which this note refers is, in my original, immediately followed by one too coarse to be translated.

NOTE 12. The Prophet forbade the dyeing of the hair black. — See *Mishkát el-Masábeeh*, vol. ii. pp. 360 and 362.

NOTE 13. The puppetmen here mentioned are the exhibitors of what we term "Chinese shadows," a show common in Arabian and other Eastern countries.

NOTE 14. See Note 81 to Chapter v.

NOTE 15. "Selsebeel" is the name of a fountain in Paradise.

NOTE 16. See Note 53 to Chapter viii.

NOTE 17. See Note 48 to Chapter iii.

NOTE 18. Seven different styles of writing are used by the Arabs in the present day. Herbin has given descriptions and specimens of them in an *Essay on Oriental Caligraphy* at the end of his “*Développemens des Principes de la Langue Arabe Moderne.*”

NOTE 19. — *On the Occupations of the Hareem.* Next to the service of her husband or master, the care of her children, and attending to other indispensable domestic duties, the most important occupation of the wife or concubine-slave is that of spinning or weaving or needle-work. “Sitting for an hour employed with the distaff is better for women,” said the Prophet, “than a year’s worship; and for every piece of cloth woven of the thread spun by them they shall receive the reward of a martyr.” — ‘Āisheh, the Prophet’s wife, thus declared the merit of spinning: “Tell the women what I say. There is no woman who spins until she hath clothed herself but all the angels in the Seven Heavens pray for forgiveness of her sins; and she will go forth from her grave on the day of judgment wearing a robe of Paradise, and with a veil upon her head, and before her shall be an angel, and on her right an angel who will hand her a draught of the water of Selsebeel;<sup>2</sup> and another angel will come to her, and carry her upon his wings, and bear her to Paradise. And when she enters Paradise, eighty thousand maidens will meet her, each maiden bringing a different robe; and she will have mansions of emeralds with three hundred doors, at each of which doors will stand an angel with a present from the Lord of the Throne.”<sup>3</sup> — The arts above mentioned are pursued by the females in the hareems of the middle and higher classes. “Their leisure hours are mostly spent in working with the needle; particularly in embroidering handkerchiefs, head-veils, &c., upon a frame called ‘mensej,’ with coloured silks, and gold. Many women, even in the houses of the wealthy, replenish their private purses by ornamenting handkerchiefs and other things in this manner,

<sup>2</sup> See above, Note 15 of the present series.

<sup>3</sup> Nuzhet el-Mutaämmil, &c., sect. 7.

and employing a delláleh (or female broker) to take them to the market, or to other hareems, for sale.”<sup>4</sup>

Thus it was in ancient Greece. We are told of Andromache, that —

Far in the close recesses of the dome,  
Pensive she ply'd the melancholy loom;  
A growing work employ'd her secret hours,  
Confus'dly gay with intermingled flow'rs.<sup>5</sup>

Such also, until the decline of the Empire, was the habit of the Roman matrons. Of Augustus it is said, that his ordinary apparel was entirely of the manufacture of his wife, sister, daughter, and nieces.<sup>6</sup>

NOTE 20. The word which I render “a tributary” (namely, “dhimmee,”) signifies a client of the state, or one who, by paying an annual tribute, is entitled to the protection of the Muslims and to most of the civil rights which the latter enjoy.

NOTE 21. — *On the Obligation imposed by eating Bread and Salt.* The obligation which is imposed by eating another person's bread and salt, or salt alone, or eating such things with another, is well known; but the following example of it may be new to some readers. — Yaakoob the son of El-Leys Es-Saffár,<sup>7</sup> having adopted a predatory life, excavated a passage one night into the palace of Dirhem the Governor of Sijistán, or Seestán; and after he had “made up a convenient bale of gold and jewels, and the most costly stuffs, was proceeding to carry it off, when he happened in the dark to strike his foot against something hard on the floor. Thinking it might be a jewel of some sort or other, a diamond perhaps, he picked it up and put it to his tongue, and, to his equal mortification and disappointment, found it to be a lump of rock-salt; for having thus tasted the salt

<sup>4</sup> From my work on the Modern Egyptians, vol. i. ch. vi.

<sup>5</sup> Pope's Homer's Iliad, book xxii. lines 566–9,

■ Suet. Aug. 73

<sup>7</sup> “Es-Saffár” signifies “the Brasier.”

of the owner, his avarice gave way to his respect for the laws of hospitality; and throwing down his precious booty, he left it behind him, and withdrew empty-handed to his habitation. The treasurer of Dirhem repairing the next day, according to custom, to inspect his charge, was equally surprised and alarmed at observing that a great part of the treasure and other valuables had been removed; but on examining the package which lay on the floor, his astonishment was not less, to find that not a single article had been conveyed away. The singularity of the circumstance induced him to report it immediately to his master: and the latter causing it to be proclaimed throughout the city, that the author of this proceeding had his free pardon, further announced, that on repairing to the palace, he would be distinguished by the most encouraging marks of favour." Yaakoob availed himself of the invitation, relying upon the promise which was fulfilled to him; and from this period he gradually rose in power until he became the founder of a Dynasty.<sup>8</sup>

NOTE 22. The Prophet is often invoked as an *intercessor* but not otherwise.

NOTE 23. Nearly the same couplet has occurred before: see vol. ii. p. 287. The idea expressed in the latter part of the first verse is found in a couplet in Dryden's Spanish Friar: —

There is a pleasure sure in being mad  
Which none but madmen know:

and in Cowper's Task we have the following: —

There is a pleasure in poetic pains  
Which none but poets know:

upon which Mr. Keightley remarks, "Though I think there is imitation here, I would not positively assert it."<sup>9</sup>

<sup>8</sup> Price's "Mahommedan History," vol. ii. pp. 229 *et seq.*

<sup>9</sup> "Tales and Popular Fictions," &c., p. 14.

NOTE 24. This is, as my sheykh states in a marginal note, the tradition of the Prophet, namely, his saying, "Whoso is in love, and acteth chastely, and concealeth [his passion], and dieth, dieth a martyr."

NOTE 25. The kind of broom here mentioned, called "mikashsheh," is short and flat, and is sometimes made of the thickest part of a palm-stick; the larger portion of which, being well soaked, is beaten until the fibres separate.

NOTE 26. From this question it seems that she feared he might be a Jinnee.

NOTE 27. "Kurdee" is the appellation of an individual of the nation called "El-Kurd," whose country, "Kurdistán," is on the south of Armenia. Saláh-ed-Deen (commonly called by Europeans "Saladin") was of this nation. — "Jawán" is a Persian word, from the same root as the Latin "juvenis," and has the same meaning.

NOTE 28. On feasts of this kind, see Note 7 to Chapter viii.

NOTE 29. A "hashshásh" is a person addicted to the intoxicating hemp, called "hasheesh" and "hasheesheh." — See Note 46 to Chapter ii., and the fourth paragraph of Note 22 to Chapter iii.

NOTE 30. "Kishk" (as the word is commonly pronounced, but properly "keshik,") is prepared from wheat, first moistened, then dried, trodden in a vessel to separate the husks, and coarsely ground with a hand-mill: the meal is mixed with milk, and about six hours afterward is spooned out upon a little straw or bran, and then left for two or three days to dry. When required for use, it is either soaked or pounded, and put into a sieve, over a vessel; and then boiling water is poured on it. What remains in the sieve is thrown away: what passes through is generally poured



into a saucepan of boiled meat or fowl, over the fire. Some leaves of white bete, fried in butter, are usually added to each plate of it.<sup>10</sup>

NOTE 31. See Note 55 to Chapter ii., and Note 98 to Chapter x.

NOTE 32. The narrator uses this expression, fearing to say, “*I am a Christian*,” even in repeating the words of another. — See Note 8 to Chapter ii.

NOTE 33. This expression again, like that just noticed, is worthy of remark. If a man, reading this work aloud, said, “Divorcement shall be incumbent upon *me* if henceforth I eat of sweet rice,” some persons, having heard him say so, might swear that he applied the words seriously to himself, and had thereby bound himself to divorce his wife if ever he ate of that dish. — See Note 48 to Chapter viii.

NOTE 34. “*Hájj*” signifies “pilgrim,” and is the usual Arab title of one who has performed the pilgrimage to Mekkeh and Mount 'Arafát. The Turks and Persians use instead of it, the synonymous Arabic word “*hájjee*.” [The Christians also give the title of *Hájj* to one who has performed the pilgrimage to Jerusalem. — ED.]

NOTE 35. See a note at the foot of page 224, vol. ii.

NOTE 36. The streets being deserted by the *men* of the city, it was a fit opportunity for the women to look out from the windows, and for those who were neighbours thus to converse with each other.

NOTE 37. See above, Note 29.

NOTE 38. “His hand descends into the dish resembling the foot of a raven [with the thumb and first and second

<sup>10</sup> From my work on the Modern Egyptians, vol. ii. ch. xiii.

fingers nearly joined, and the other fingers turned up towards the palm of the hand], and comes up [so full that it is] like the foot of a camel," is a common proverb, applied to a coarse glutton. — See Burckhardt's "Arabic Proverbs," No. 756.

NOTE 39. Properly, "Rustam" (the name of the most celebrated of the Persian heroes); but pronounced by the Arabs, and generally, I believe, by the Turks, "Rustum."

NOTE 40. The words here rendered "I am of their number" also signify, "I am at the point of death," or "—— in the agonies of death;" but the first is my sheykh's reading, and is more logical.

NOTE 41. The Sirát is the bridge which all must pass on the day of judgment, extending over the midst of Hell, finer than a hair, and sharper than the edge of a sword.

NOTE. 42. See Note 55 to Chapter iii.

## CHAPTER XVI

COMMENCING WITH PART OF THE THREE HUNDRED AND TWENTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND THIRTY-FOURTH

THE STORY OF IBN-MANSOOR AND THE LADY BUDOOR AND JUBEYR THE SON OF 'OMEYR ESH-SHEYBÁNEE

It is related that the Prince of the Faithful, Hároon Er-Rásheed, was restless one night, and sleep was difficult unto him: he ceased not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesroor, and said to him, O Mesroor, see for me some one who will divert me from this restlessness.<sup>1</sup> Mesroor said, O my lord, wilt thou enter the garden in the palace, and amuse thyself with the sight of the flowers it containeth, and look at the planets, and the beauty of their disposition, and the moon among them shining upon the water? He answered, O Mesroor, verily my soul inclineth not to any thing of that kind. — O my lord, rejoined Mesroor, there are in thy palace three hundred concubines, each of whom hath a separate apartment. Order, then, every one of them to retire into her apartment, and,

go thou about and amuse thyself by the sight of them while they know not. — The Khaleefeh replied, O Mesroor, the palace is mine, and the female slaves are my property; yet my soul inclineth not to any thing of that kind. Mesroor then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories. — My soul, replied the Khaleefeh, inclineth not to any thing of that kind. Mesroor said, O my lord, order the pages and the boon-companions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Khaleefeh replied, O Mesroor, my soul inclineth not to aught of that kind. — Then, said Mesroor, O my lord, strike off my head: perhaps that will put an end to thy restlessness, and dispel the uneasiness which thou sufferest. And Er-Rasheed laughed at his words, and said to him, O Mesroor, see who of the boon-companions is at the door. So Mesroor went forth, and returned saying, O my lord, he who is at the door is 'Alee the son of Mansoor, the Wag, of Damascus. The Khaleefeh said, Bring him unto me. Mesroor therefore went and brought him; and when Ibn<sup>2</sup>-Mansoor entered, he said, Peace be on thee, O Prince of the Faithful! And the Khaleefeh returned his salutation, and said, O Ibn-Mansoor, relate to us somewhat of thy stories. — O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing

of which I have heard? The Prince of the Faithful answered, If thou have witnessed any thing extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn-Mansoor said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. Er-Rasheed replied, O Ibn-Mansoor, see, I hear with mine ear, and look at thee with mine eye, and attend to thee with my mind. And Ibn-Mansoor said, —

O Prince of the Faithful, know that I have an appointment every year from Mohammad the son of Suleymán El-Háshimee, the Sultán of El-Basrah; and I went to him as I was wont, and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn-Mansoor, mount, and accompany us to the chase. But I replied, O my lord, I have not power to ride: seat me therefore in the mansion of entertainment, and give a charge respecting me to the chamberlains and lieutenants. And he did so; and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Baghdád to El-Basrah, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of El-Basrah as on this occasion? I will therefore



arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of El-Basrah. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of El-'Erák.<sup>3</sup> So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two mastabahs, and above it was a trellis for grape-vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing these verses:—

My body hath become the dwelling-place of diseases and afflictions,

On account of a fawn whose abode and home are distant.

O two zephyrs of the desert that have stirred up my anguish!

By Allah, your Lord, turn to my [heart's] abode,

And reproach him; perhaps reproach will change his conduct.

Five more stanzas like the above followed, and I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and, lo, I beheld a fair

damsel like the moon when it appeareth in its fourteenth night, with joined eyebrows, and languishing eyelids, and a bosom like two pomegranates; she had thin lips, like two pieces of carnelion,<sup>4</sup> a mouth like the seal of Suleymán,<sup>5</sup> and a set of teeth that would sport with the reason of the poet and the prose-writer. Altogether she comprised all the charms of loveliness, and was a source of disturbance unto women and men. The beholder could not satisfy himself with gazing at her beauty; and she was as the poet hath said, —

When she approacheth, she killeth; and when she turneth her back, she maketh all men to be enamoured of her.

She is like the sun, and like the full moon; but oppression and aversion are not in her nature.

Paradise is opened when she exhibiteth herself, and the full moon is seen above her neck-rings.

Now while I was looking at her through the interstice of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose and came to me, and said, O sheykh, hast thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy looking at a hareem that is not thine? So I

answered her, O my mistress, I have an excuse for doing so. — And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf,<sup>6</sup> give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk; and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheykh, go thy way. But I replied, O my mistress, I am troubled in mind. — Respecting what? said she. And I answered, Respecting the changes of fortune, and the vicissitudes of events. She replied, It becometh thee; for fortune giveth rise to wonders. But what (she added) hast thou witnessed of its wonders, that thou reflectest upon it? — I am reflecting, I answered, upon the owner of this house; for he was my sincere friend in his life-time. And she said to me, What was his name? I answered, Mohammad the son of 'Alee the Jeweller; and he was possessed of great wealth.<sup>7</sup> But hath he, I asked, left children? — Yes, said she; he hath left a daughter, who is named Budoor,<sup>8</sup> and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She

replied, Yes: — and laughed. Then she said, O sheykh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheykh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depositary for a secret, or not; for the poet hath said, —

None keepeth a secret but a faithful person: with the best  
of mankind it remaineth concealed.

I have kept my secret in a house with a lock, whose key is  
lost, and whose door is sealed.<sup>9</sup>

So I said to her, O my mistress, if thou desirest to know who I am, I am 'Alee the son of Mansoor, the Wag, of Damascus, the boon-companion of the Prince of the Faithful, Hároon Er-Rasheed.

And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn-Mansoor. Now I will acquaint thee with my state, and intrust thee with my secret. I am a separated lover. — O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest? — She answered, I love Jubeyr the son of 'Omeyr Esh-Sheybánee, the Emeer of the Benee-Sheybán.<sup>10</sup> And she described to me a young man than whom there was none more handsome in

El-Basrah. I said to her, O my mistress, hath any interview or correspondence taken place between you? — Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and loveliness charmed her; so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and, seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation, and recited these two verses: —

If another have a share in the object of my love, I abandon  
my beloved, and live alone.

My beloved is worthless if she desire aught of which her  
lover doth not approve.

And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn-Mansoor. — And what, said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive, as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And



she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-horn, and a piece of paper. And she brought them to her: and she wrote these verses: —

My beloved, wherefore this estrangement and hatred? And when shall forgiveness and indulgence be granted?

Why dost thou abandon me in aversion? Thy face is not the face that I was wont to know.

Yes: the slanderers have falsified my words, and thou hast leaned to their report; so they have increased in their excesses.

If thou hast believed their tale, God forbid thou shouldst continue to do so; for thou knowest better.

By thy life inform me what is it thou hast heard; for thou knowest what hath been said, and wilt act justly.

If it be true that I have uttered the words, words admit of interpretation, and they admit of change.

Suppose that the words were revealed by God: people have changed and corrupted the Pentateuch.<sup>11</sup>

What falsehoods have been told of persons before us! Even Yoosuf was blamed in the presence of Yaakoob!

For myself and the slanderer and thee together there shall be an awful day of judgment.

She then sealed the letter, and handed it to me; and I took it and went to the house of Jubeyr the son of 'Omeyr Esh-Sheybánee. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached, returning from the chase; and when I beheld him, O Prince of the Faithful, upon his horse my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and came to me and embraced and saluted

me; and it seemed to me as though I held in my embrace the world and all that it containeth. Then he conducted me into his house, and seated me upon his couch, and gave orders to bring the table; whereupon they brought forward a table of khoolenj<sup>12</sup> of Khurásán, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such like; and when I seated myself at the table, I looked at it, and found inscribed upon it these verses:—

Stay by the cranes that are lodged in the porringers, and  
alight among the tribe of fried meats and sikbájes;  
And mourn over the daughters of the katà — I have done  
so continually — and over the browned meat amid the  
chickens.<sup>13</sup>

Then Jubeyr the son of 'Omeyr said, Stretch forth thy hand to our food, and comfort our heart by eating of our provision. But I replied, By Allah I will not eat of thy food a single mouthful until thou perform my want. He said, And what is thy want? And I handed forth to him a letter; and when he had read it and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn-Mansoor, whatsoever want thou hast, we will perform it, except this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I rose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn-Mansoor, I will tell thee what she said to thee, though I was not present with you two. I asked him, What was it that she

said to me? And he replied, Did not the writer of this letter say to thee, If thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive from me, as a compensation for thy walk, one hundred pieces of gold? — I answered, Yes. And he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Shejeret-ed-Durr! — Where-upon a slave-girl answered him from her private chamber, bringing a lute of Indian manufacture enclosed in a bag of silk; and she came, and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs; after which she returned to the first air, and, with exciting modulations, sang these verses: —

Whoso hath not tasted love's sweetness and its bitterness  
doth not distinguish between the company and the  
absence of the beloved:

And he who hath declined from love's right road doth not  
distinguish between the smoothness and the ruggedness  
of his path.

I ceased not to oppose the votaries of love until I experienced  
both its sweetness and its bitterness;

And I have drunk up the cup of its bitterness until I have  
abased myself both to the slave and the free.

How many a night hath the beloved caroused with me, and  
I have sipped the sweet draught that issued from her  
lips!

How short was each night when we were together! The  
nightfall and daybreak were simultaneous!

Fortune made a vow that she would disunite us; and now  
hath Fortune accomplished her vow.

Fate decreed, and the sentence cannot be reversed. Who  
is he that can oppose his Lord's command?

And when the slave-girl had finished her song, her  
master uttered a great cry, and fell down in a fit;  
upon which the slave-girl said, May God not  
punish thee, O sheykh; for of a long time we have  
drunk without music, fearing for our master, lest  
he should experience the like of this fit. But go  
to yon private chamber, and sleep there. — So  
I went to the private chamber to which she directed  
me, and slept there until the morning; when, lo,  
a page came to me, bringing a purse in which were  
five hundred pieces of gold; and he said, This is  
what my master promised thee; but return thou  
not to the damsel who sent thee, and let it be as  
though thou hadst not heard of this affair, and as  
though we had not heard. So I replied, I hear  
and obey.

I then took the purse, and went my way; but  
I said within myself, Verily the damsel hath been  
expecting me since yesterday. By Allah I must  
return to her, and acquaint her with that which  
hath taken place between me and him; for, if I  
return not to her, probably she will revile me, and  
will revile every one who cometh forth from my  
country.<sup>14</sup> — Accordingly, I went to her, and

found her standing behind the door; and when she beheld me, she said, O Ibn-Mansoor, thou hast not accomplished for me any thing. — Who, said I, informed thee of this? She answered, O Ibn-Mansoor, I have a further intuition; that, when thou handedst him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn-Mansoor, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter; for to her I have no reply to give. Whereupon thou rosest from his side in anger; but he laid hold upon thy skirts, and said to thee, O Ibn-Mansoor, sit with me this day; for thou art my guest, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So thou satest with him, and atest and drankest, and enjoyedst thyself and wast merry, and entertainedst him by night with conversation; and the slave-girl sang such an air and such verses; upon which he fell down in a fit. — So, O Prince of the Faithful, I said to her, Wast thou with us? She replied, O Ibn-Mansoor, hast thou not heard the saying of the poet? —

The hearts of lovers have eyes, which see what spectators see not.

But, O Ibn-Mansoor, she added, night and day succeed not one another during the course of an event without changing it. — Then she raised her eyes towards heaven, and said, O Object of my worship, and my Master, and my Lord, as Thou hast afflicted me by the love of Jubeyr the son of



'Omeyr, so do Thou afflict him by the love of me, and transfer the affection from my heart to his! — After this, she gave me a hundred pieces of gold, as a compensation for my walk, and I took it, and repaired to the Sultán of El-Basrah, whom I found returned from the chase; and I received from him my appointment and returned to Baghdád.

And when the next year arrived, I went to the city of El-Basrah, to demand my appointment as usual, and the Sultán paid it to me; and when I was about to return to Baghdád, I reflected in my mind upon the case of the damsel Budoor, and said, By Allah I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the emeers hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubeyr the son of 'Omeyr Esh-Sheybánee; and I found its mastabahs demolished, and found not pages at its door as usual; so I said within myself, Probably he hath died. Then I stood before the door of his house, and, pouring forth tears, bewailed its condition in these verses: —

O my lord, who hast departed, and whom my heart followeth,  
return, and so my festive days shall be renewed to me!  
I pause at your house, bewailing your abode, with pouring  
tears, and with convulsed eyelids.

I ask the house with its mourning remains, Where is the  
the dispenser of beneficence and favours?

Go thy way [it answereth]; for the friends have departed  
from the dwelling, and beneath the dust are buried.

May God not deprive us of the view of their merits in all  
their extent, and be their virtues never hidden!

And while I was bewailing the people of the house in these verses, O Prince of the Faithful, lo, a black slave came forth to me from the house, and said, O sheykh, be silent! May thy mother be bereft of thee! Wherefore do I behold thee bewailing this house in these verses? — So I answered him, I used to know it as the abode of one of my sincere friends. He said, And what was his name? I answered, Jubeyr the son of 'Omeyr Esh-Sheybānee. And he said, And what hath happened unto him? Praise be to God, he is still blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Budoor, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown: for when he is hungry, he saith not to his servants, Give me food; — and when he is thirsty, he saith not, Give me drink. — And I said, Ask permission for me to go in to him. — O my master, he asked, wouldst thou go in to him who understandeth, or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned giving it to me.

I therefore went in to him, and I found him like

a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so; for thereupon he will be aroused. Accordingly, I recited these two verses: —

Hast thou relinquished the love of Budoor, or art thou stubborn? And dost thou pass the night wakeful, or do thine eyelids sleep?

If thy tears continue to flow in torrents, then know that thou wilt pass eternity in Paradise.<sup>15</sup>

And when he heard these verses he opened his eye, and said to me, Welcome, O Ibn-Mansoor. My emaciation hath become excessive. — And I asked him, saying, O my master, is there any thing that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and to send it to her by thee; and if thou bring me her answer thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he called one of his female slaves, and said, Bring me an inkhorn and a paper. She therefore brought him what he demanded; and he wrote these verses: —

I conjure you by Allah, O my mistress, act gently towards me; for love hath deprived me of my reason!

My passion for you hath enslaved me, and clad me with the garment of sickness, and rendered me abject.

I was wont, before this, to think lightly of love, and regard it, O my mistress, as an easy matter;  
But when it had shewn me the waves of its sea, I submitted to God's judgment, and excused the afflicted,  
If you will, have mercy, and grant me a meeting; and if you will kill me, still forget not to shew favour.<sup>16</sup>

He then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Budoor. I began to raise the curtain by little and little as before; and, lo, ten slave-girls, high-bosomed virgins, resembling moons; and the lady Budoor was sitting in the midst of them, like the full moon in the midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and an ample welcome to thee, O Ibn-Mansoor! Enter. — So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn-Mansoor, the poet lied not when he said, —

I will brook my love for thee resolutely till ■ messenger from thee come unto me.

O Ibn-Mansoor, she added, I will now write for thee an answer, that he may give thee what he hath promised thee. And I replied, May God compensate thee well! Then she called one of her female slaves, and said, Bring me an inkhorn and a paper.

And when she had brought her what she demanded, she wrote to him some harsh verses. I therefore said to her, By Allah, O my mistress, there remaineth not unto him before his death any more than the period that will expire on his reading this paper. I then tore it, and said to her, Write to him something different from these verses. And she replied, I hear and obey:— but she wrote to him some verses more severe than the former ones. So I said to her, By Allah, O my mistress, he will not read these verses without his soul's quitting his body. She replied, O Ibn-Mansoor, my transport hath attained to such a pitch that I have said what I have said. I rejoined, Hadst thou said more than that, it had been just in thee; but a disposition to pardon is one of the qualities of the generous. And when she heard my words, her eyes filled with tears, and she wrote to him a note — by Allah, O Prince of the Faithful, there is not in thine assembly any one who can write the like of it. She wrote in it these verses:—

How long shall this coyness and aversion continue? Thou  
hast satisfied the malice which the enviers bore me.  
Perhaps I did wrong, and was not aware of it: then inform  
me what thou hast been told concerning me.  
I desire to welcome thee, O my beloved, as I welcome sleep  
to my eye and my eyelid:  
And since *thou* hast drunk the pure cup of love, if thou see  
*me* intoxicated, do not blame me.

And when she had finished writing the letter, and sealed it, she handed it to me; and I said to her, O



my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn-Mansoor, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubeyr the son of 'Omeyr; and when I went in to him, I found him with his eye fixed upon the door, waiting for the answer; and as soon as I handed to him the paper, he opened it and read it, and understood its meaning, and, uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn-Mansoor, did she write this note with her hand, and did she touch it with her fingers? — O my master, said I, and do people write with their feet? — And by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage, as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her as the letter Lám embraces Alif,<sup>17</sup> and the disease of him who cannot escape from his ailment quitted him.<sup>18</sup> Then he seated himself; but she sat not: so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn-Mansoor, I will not sit down save on the condition that hath been made between us. — And what, I asked, is that condition between you two? — No one, she answered, knoweth<sup>9</sup> the secrets of lovers. She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. And he arose, and

whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Kádee and two witnesses. And Jubeyr arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Kádee, perform the ceremony of my contract of marriage to this damsel for this sum as a dowry. The Kádee therefore said to her, Say, I consent to that. — And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Kádee and the witnesses. Then she handed to him [Jubeyr] what remained in the purse, and the Kádee and witnesses departed.

I sat with them in joy and gladness until the greater part of the night had passed, when I said within myself, They are two lovers, and during a long period they have been separated, so I will arise immediately, that I may sleep in a place remote from them, and leave them together alone. Accordingly I arose; but the damsel laid hold upon my skirts, and said to me, What hath thy mind suggested to thee? I answered, Such and such things. And she replied, Sit, and when we desire thy departure, we will dismiss thee. I therefore remained sitting with them until the approach of the dawn, when she said, O Ibn-Mansoor, go to yon private chamber; for we have furnished it for thee, and it is thy sleeping-place. And I arose, and slept in it until the morning; and when I got up, there came to me a page with a basin and ewer,

and I performed the ablution, and recited the morning-prayers; after which I sat. And while I was sitting, lo, Jubeyr and his beloved came forth from a bath that was in the house, wringing their locks; and I bade them good morning, congratulating them on their safety and their reunion, and said to Jubeyr, What beginneth with stipulation endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubeyr said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's-days, when the people go forth and embark in boats, and amuse themselves upon the river.<sup>19</sup> And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Budoor was in the midst of them, having her lute with her; and she played upon it eleven airs; after which she returned to the first air, and sang these verses:—

Fire is cooler than the fires of my bosom; and rock is softer  
than the heart of my lord.

Verily I wonder at his composition, with a heart of rock in a  
body soft as water.

And I said to her, Repeat the two verses and the air. But she would not. So I ordered the boat-

men to pelt her; and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way: and this was the cause of the transition of the love from her heart to mine. — I therefore, says Ibn-Mansoor, congratulated them on their reunion, and, taking the purse with its contents, repaired to Baghdád.

And the bosom of the Khaleefeh was dilated, and the restlessness, and the contraction of the heart that he suffered, ceased to trouble him.<sup>20</sup>

## NOTES TO CHAPTER SIXTEENTH

NOTE 1. — *Invention of the Air-bed.* Haroon Er-Rasheed seems to have been, like many other Easterns, much troubled with sleeplessness. The usual means employed to relieve or divert a person thus suffering are story-telling, music, and a gentle kneading or pressing of the flesh; and for the same purpose the air-bed was invented. El-Makreezee relates,<sup>1</sup> in his account of the constructions of Khumáraweyh (the Governor of Egypt),<sup>2</sup> the son of Ahmad, the son of Tooloon, that upon his complaining of excessive sleeplessness, his physician advised him to make a pool of quicksilver. This pool he made in front of his palace, which was in the place now called the Rumeyleh:<sup>3</sup> it was fifty cubits in length and the same in breadth; and its construction, and the filling it with quicksilver, cost a great sum of money. At the corners of the pool were pegs of pure silver, to which were attached, by rings of silver, strong bands of silk; and a bed of skins, inflated with air, being thrown upon the pool and secured in the midst of it by the bands of silk, remained in a continual state of agreeable vacillation while the Prince lay upon it.

NOTE 2. “Ibn” signifies “son;” and “Ibn-Mansoor,” “the Son of Mansoor.”

NOTE 3. This is, of course, a monstrous exaggeration.

<sup>1</sup> In his “Khitat.”

<sup>2</sup> In the latter part of the ninth century of our era. [Ahmad the son of Tooloon was the founder of the virtually-independent dynasty of the Benee-Tooloon, which governed Egypt from the year of

the Flight (*cir.*) 255 to 292. Khumáraweyh, the son and successor of Ahmad, ruled from the year 270 to 282. — ED.]

<sup>3</sup> This is a large vacant space in front of the citadel of Cairo.



NOTE 4. So in the edition of Breslau. In the Cairo edition, "like two uk-howánehs." This name is generally given to the chamomile.

NOTE 5. See Note 43 to Chapter x.

NOTE 6. "Lutf" signifies "elegance," "delicacy," &c.

NOTE 7. We may suppose that he had learnt this of some passenger.

NOTE 8. See Note 34 to Chapter x.

NOTE 9. Nearly the same couplet has occurred before. See Note 19 to Chapter iii.

NOTE 10. "Benée-Sheybán" is the name of two tribes of Arabs.

NOTE 11. See Note 112 to Chapter xi.

NOTE 12. "Khoolenj," also written "khalenj," is explained in dictionaries as the name of a tree from which wooden bowls are made.

NOTE 13. The word which I render "cranes" ("ghará-neek") may perhaps here signify some other kind of long-necked aquatic birds. That which I render "porringers" is "sekáreej," plural of "sukroojeh," also written "sukrujeh," and "sujurjeh," of Persian origin: the meaning which I have given to it (and which I find in a MS. dictionary of my own) appears to have been unknown to my sheykh. On the "sikbáj" see Note 98 to Chapter v.; but, I may add, there are other kinds of sikbáj than that which is there mentioned: vinegar, I believe, enters into the composition of all. Instead of "mourn over," we may read "call;" but I prefer the former sense, as it implies the celebration of the excellences of that which is mourned over.

The "katà" is a kind of grouse, and has been before mentioned. The "browned meat" (in the original, "mohammar,") is meat cut into small pieces, and fried for a long time, till it becomes of a reddish-brown colour. — Four other verses follow in the original; but I have omitted them in my text, as I consider them inappropriate, and of little merit. I however insert them here: —

O the sighing of my heart for two dishes<sup>4</sup> of fish that were placed by a cake of new bread on the stairs!<sup>5</sup>

God be praised for the supper! How excellent it was, with the pulse steeped in the vinegar of the jars,<sup>6</sup>

And the rice dressed with buffalo's milk, in which hands were plunged even to the armlets!

O my soul, be patient; for God is bountiful: if thy means be narrow, He will give thee relief.

NOTE 14. "Such is the custom of men; when any one acteth ill towards them, they revile both him and every one who cometh from his country."<sup>7</sup>

NOTE 15. He who dieth of love will enjoy Paradise. See Note 24 to Chapter xv.

NOTE 16. That is, forget not to beg mercy for me.

NOTE 17. Lám and Alif, when not united with any other letter, generally have the form of two nearly upright strokes, crossing each other obliquely, and connected at the feet.

NOTE 18. This phrase (in the original, "zálet 'anhu 'illetu-lledhee lá yensarif"), which I have freely rendered,

<sup>4</sup> Literally "two colours" ("lónéyn"). Several different dishes are commonly called so many "lóns," or "colours."

<sup>5</sup> The words which I render "on the stairs" ("fi-l-ma'áreeji") may perhaps admit of some better interpretation.

<sup>6</sup> The word rendered "jars" is "dekákeej," plural of "dek-

koojeh," or perhaps "dukkoojeh" (for I am doubtful as to the first vowel). It is applied to a small kind of jar, and I find it in the dictionary above mentioned, and in Boethor's and Caussin de Perceval's "Dictionnaire Français-Arabe."

<sup>7</sup> Marginal note by my sheykh.

bears another meaning, and conveys an allusion to a rule of grammar, with which the Arabic scholar is acquainted, and of which others will not require an explanation.

NOTE 19. — *On the Festival of the New-year's-days.* The Festival of the New-year's-days, commencing at the Vernal Equinox, is generally said to have been of Persian origin; but I think it not improbable that it originated from the Jewish Passover. It was the principal festival among the ancient Persians, and continued six days. "On the first [called by them 'Now-róz,' and by the Arabs 'Nórooz,'] the King gave his chief attention to promote the happiness of the body of the people; on the second, he entertained the doctors and astrologers; on the third, the priests, and counsellors of state; on the fourth, the princes of the blood, and grandees; on the fifth, the royal children; and on the sixth, which was considered as the King's particular day, his subjects made him free gifts agreeable to their rank. On the eve of the Now-róz, a young man of an elegant figure, personating the new year, was stationed at the door of the royal bedchamber, which he entered without ceremony the moment the sun appeared above the horizon. The King, immediately addressing him, said, 'What art thou? Whence dost thou come? Whither dost thou go? What is thy name? Wherefore dost thou approach? And what dost thou bring?' To which he answered, 'I am the fortunate and the blessed: I am sent hither by God, and bring with me the new year.' Then sitting down, another appeared with a large silver dish, in which were wheat, barley, peas, vetches, sesame, and rice (seven ears and nine grains of each), with a lump of sugar, and two new-coined pieces of gold, which, as an offering, were placed before the King. Then entered the prime-minister, the general of the forces, the lord high treasurer, and the superintendent of war; after whom followed the nobles and people, according to their dignity and respective classes. A large loaf, made of the above-mentioned grains, being then presented to the King, after eating part of it he

offered some to those who were around him, saying, "This is the new day, of the new month, of the new year, of the new time; when all things consistent with time must be renewed." Then investing his nobles with rich robes, he blessed and distributed amongst them the presents which had been brought. The origin of this solemnity is carried up to one of their ancient Kings, called Jemshéd, who then made his first public entry into Istakhr (Persepolis), which he had just finished; and, amongst other regulations, ordered that the Persian era should commence from that day." ■

A custom similar to that described in the passage to which this note refers prevails at the present day in Egypt. It is termed "Shemm en-Neseem" (or "the Smelling of the Zephyr"), and is observed on the first day of the Khamáseen, which is a period of forty-nine days (when hot southerly winds are of frequent occurrence), commencing on the day immediately following the Coptic festival of Easter Sunday, and terminating on the Day of Pentecost, or Whit Sunday. Early in the morning of the first day of this period, many persons, especially women, break an onion, and smell it; and in the course of the forenoon, many of the citizens of Cairo ride or walk a little way into the country, or go in boats, generally northwards, to take the air, or, as they term it, *smell* the air, which, on that day, they believe to have a wonderfully-beneficial effect. The greater number dine in the country, or on the river. — The 'ulamà (or learned), however, have their Shemm en-Naseem at a fixed period of the solar year; the first three days of the spring-quarter corresponding with the Persian Now-róz.

Having mentioned the period of the Khamáseen, I may add that I believe it has been called by all European writers who have mentioned it, except myself, "el-Khamseen," or by the same term differently expressed, signifying "the Fifty:" i. e. "the Fifty Days;" but it is always termed by the Arabs "el-Khamáseen," which signifies "the Fifties,"

<sup>8</sup> Richardson's Persian, Arabic, and English Dictionary, Johnson's edition, *voce* "máh."

being a vulgar *plural* of “Khamseen.” In like manner, the Arabs call the corresponding period of the Jewish calendar by a term exactly agreeing with “el-Khamáseen;” namely “el-Khamseenát;” only its *last day* being termed “el-Khamseen;” as may be seen in an extract from El-Makreezee, given by De Sacy.<sup>9</sup> This eminent orientalist, however, appears to have had no authority but that of Europeans for the name of the above-mentioned period of the Coptic calendar; for he has followed the travellers, and written it “khamsin.”

NOTE 20. This story is followed by sixteen anecdotes, ending with part of the three hundred and fifty-seventh night; eleven of which I translate, and here insert.

*Instances of the Vicissitudes of Fortune*

It is related that a man was burdened with numerous debts, and his circumstances became strait unto him; so he left his people and his family, and went forth wandering in perplexity and at random. He ceased not to proceed until he approached, after a length of time, a city with lofty walls, and great buildings, and he entered it in a state of abasement and despondency. His hunger had become violent, and the journey had wearied him; and as he walked through one of its great thoroughfare-streets, he saw a company of the great passing along; whereupon he proceeded with them until they entered an abode resembling the abode of Kings, and he entered with them, and they went in until they came to a man sitting at the upper end of the mansion. He was of magnificent appearance, and great dignity, and surrounded by pages and servants, as though he were of the sons of the wezeers; and when he saw the party he rose to them, and treated them with respectful hospitality. So trouble of mind overcame the man above mentioned at witnessing this thing, and he was confounded at that which he beheld of

<sup>9</sup> See his *Chrestomathie Arabe*, 2nd ed., vol. i. page 98 of the Arabic text. See also pp. 292 and 320 of his translation and notes.



the beauty of the building, and the servants and dependants. He therefore drew back, in perplexity and distress, fearing for himself, until he seated himself in a place alone, remote from the people, that no one might see him. And while he was sitting, lo, there approached a man with whom were four dogs, of the dogs of the chase, decked with varieties of silk and brocade, and having, upon their necks, collars of gold with chains of silver; and he chained each of them in a separate place. Then he went away, and returned bringing to each dog a dish of gold full of rich food, and he put before each of them his separate dish, and departed and left them. This man therefore began to look at the food, on account of the violence of his hunger, and desired to advance to one of the dogs and to eat with him: but his fear of them prevented him. Presently, however, one of the dogs looked at him, and God (whose name be exalted!) inspired him with a knowledge of his case: so he drew back from the dish, and made a sign to the man, who thereupon approached, and ate until he was satisfied, when he would have departed; but the dog made a sign to him that he should take the dish, with the food remaining in it, for himself, and pushed it towards him with his fore-paw. He therefore took it, and went forth from the house, and proceeded without any one following him.

He then journeyed to another city, where he sold the dish and, having purchased merchandise with its price, returned with it to his own town. There he sold what he had brought, and discharged the debts that he owed, and his wealth increased so that he became in a state of abundant affluence and perfect prosperity; and he ceased not to reside in his town for a length of time; after which, he said within himself, I must journey to the city of the owner of the dish, and take for him a handsome and suitable present, and pay him the price of the dish which one of his dogs bestowed upon me. Then he took a present befitting that person, and took with him the price of the dish, and set forth on his journey.

He ceased not in his journey days and nights until he

arrived at that city, and he entered it, desiring to meet with the man; and he walked along its great thoroughfare-streets until he approached his abode. But he saw nothing of it save mouldering ruins, and a raven uttering its lamentable cry, and dwelling-places rendered desolate, and circumstances changed, and a state of things so altered as not to be recognized; whereupon his heart and soul were agitated, and he recited the words of the poet: —

The recesses are devoid of their hidden treasures, as hearts are devoid of sciences and piety;  
And the valley is changed altogether, and its gazelles are not those antelopes, nor is its sand-heap that sand-heap.

And the saying of another: —

The phantom of Soadà <sup>10</sup> came by night to rouse me, towards morning, while my companions were sleeping in the desert:  
But when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation distant.

And when that man beheld those mouldering ruins, and saw what the hands of fortune had openly done unto them, and found of the substance nothing but traces, knowledge rendered it needless for him to ask information. He then looked aside, and saw a miserable man, in a state that made the skin to quake at it, and rock to be moved with sympathy for it; and he said, O thou! <sup>11</sup> what have fortune and time done with the master of this place, and where are his shining full moons and brilliant stars, <sup>12</sup> and what hath been the cause of the event that hath happened unto his structures, that there remaineth of them naught save the walls? He answered, He is this miserable wretch whom thou seest, sighing on account of that which hath come upon him. But knowest thou not (he added) that in the saying of the Apostle is a lesson to him who would follow it, and an admonition to him who would be directed aright, — his saying (God bless and

<sup>10</sup> "Soadà" is a female proper name, and often used as a fictitious name, applied to a beautiful woman.

<sup>11</sup> The expression thus rendered

is generally used as one of slight contempt.

<sup>12</sup> That is, "Where are his beautiful damsels, like full moons and stars?"

save him!), Verily it is the way of God (whose name be exalted!) not to elevate any thing of this world without afterwards bringing it down? If thou inquire respecting the cause of this event, there is nothing in the vicissitudes of fortune wonderful. I was the master of this place, and its founder and proprietor and builder, and the possessor of its shining full moons and magnificent appurtenances and splendid rarities and beautiful slave-girls: fortune however hath turned from me, and taken away the servants and the wealth, and reduced me to this present condition, and brought upon me events that it before kept concealed. But there must be a cause for this thine inquiry. Acquaint me then with it, and cease to wonder. — So the man acquainted him with the whole affair, being the while in grief and distress, and said to him, I have brought thee a present such as souls desire, and the price of thy dish of gold that I took; for it was the cause of enriching me after my poverty, and of the replenishment of my abode after it was desolate, and of the dissipation of the anxiety and straitness that I suffered. But the other man shook his head, and wept and sighed and lamented, and said, O thou! I imagine thou art a madman: for this conduct proceedeth not from a man of sense. How should one of our dogs make thee a present of a dish of gold, and I take it back? My taking back that which my dog hath presented would be wonderful; and were I in the severest anxiety and disease, by Allah there should not find acceptance with me, from thee, any thing of the value of a nail-paring. So go to the place whence thou camest, in health and safety. — The man therefore kissed his feet, and went forth on his return, praising him; and on parting with him, and taking leave of him, recited this verse: —

The men and the dogs are gone together; and on the men and the dogs be peace!

— And God is all-knowing.<sup>13</sup>

<sup>13</sup> In Trébutien's translation, The owner of the dogs is there this anecdote is briefly related. described as complaining of the

*Hosám-ed-Deen the Wálee, and a Sharper*

There was, in the fortified coast-town of Alexandria, a Wálee named Hosám-ed-Deen;<sup>14</sup> and as he was sitting in his seat of office one night, there came to him a trooper, who said to him, Know, O our lord the Wálee, that I entered this city in the present night, and took up my lodging in such a Khán, and slept there until a third of the night had passed; and when I awoke, I found my pair of saddle-bags cut open, and there had been stolen from it a purse containing a thousand pieces of gold. And his words were not ended when the Wálee sent, and caused the Mukaddams<sup>15</sup> to come before him, and ordered them to bring all who were in the Khán, commanding them also to imprison those persons till the morning. So when the morning came, he gave orders to bring the instruments of punishment.<sup>16</sup> He then caused those men to be brought before him in the presence of the trooper, the owner of the money, and was about to punish them.

But, lo, a man approached, forcing his way among the people until he stood before the Wálee and the trooper; and he said, O Emeer, release all these people; for they are unjustly treated: I am the person who took the property of this trooper, and here is the purse that I took from his saddle-bags. Then he produced it from his sleeve, and placed it before the Wálee and the trooper. So the Wálee said to the trooper, Receive thy property and take possession of it, and thou hast nothing further to demand of the people. And those people, and all who were present, began to praise that man, and to pray for him. But the man said, O Emeer, there was no cleverness in my presenting myself before thee, and bringing this purse: rather there would be clever-

injustice of fortune, and the other man is said to have replied, You are wrong in accusing destiny of injustice: if you are ignorant of the cause of your ruin, I will acquaint you with it. You have fed the dogs in dishes of gold,

and left the poor to die of hunger.

<sup>14</sup> "Hosám-ed-Deen" signifies "the Sharp Sword of the Religion."

<sup>15</sup> His chief officers.

<sup>16</sup> Whips or sticks.



ness in taking this purse a second time from this trooper. — And how, said the Wálee, didst thou do, O sharper, when thou tookest it?

O Emeer, he answered, I was standing in Cairo in the market of the money-changers, and saw this trooper when he took this gold in change and put it into the purse; and I followed him from by-street to by-street without finding any way of taking the property from him. Then he set forth on his journey, and I followed him from town to town, trying stratagems against him on the way; but could not take it from him. And when he entered this city, I followed him until he entered this Khán; whereupon I took my lodging next to him, and watched him until he slept and I heard his snoring; when I walked gently towards him, cut open the saddle-bags with this knife, and took the purse thus: — So saying, he stretched forth his hand, and took the purse from before the Wálee and the trooper, both of whom, with the rest of the people, drew back, looking at him, and believing that he would only shew them how he took the purse from the saddle-bags: but, lo, he ran, and threw himself into a pool of water.<sup>17</sup> So the Wálee cried out to his dependants and said, Overtake him, and descend after him. They however had not pulled off their clothes and descended the steps before the sharper had gone his way: and they searched for him; but found him not; for the by-streets of Alexandria all communicate one with another. The men therefore returned without catching the sharper; and the Wálee said to the trooper, Thou hast no claim upon the people; for thou hast known thine offender, and taken possession of thy property, and not guarded it. And the trooper arose, his money was lost, and the people were saved from his hands and from those of the Wálee, entirely through the favour of God, whose name be exalted!

<sup>17</sup> The Egyptian thieves are notorious for their dexterity, and often escape by plunging with their booty into the Nile. Of this trick I experienced an instance.



*The Three Wálees*

El-Melik en-Násir <sup>18</sup> summoned one day the three Wálees, the Wálee of El-Káhireh, <sup>19</sup> the Wálee of Boolák, <sup>20</sup> and the Wálee of Misr el-Kadeemeh, <sup>21</sup> and said, I desire that each of you acquaint me with the most wonderful thing that hath happened to him during the period of his holding the office of Wálee. And they replied, We hear and obey.

Accordingly, the Wálee of El-Káhireh said, Know, O our lord the Sultán, that the most wonderful thing that hath happened to me during the period of my holding the office of Wálee was as follows: — There were, in this city, two legal witnesses, <sup>22</sup> who gave testimony respecting blood and wounds; but they were addicted to the love of [disreputable] women, and the drinking of wine, and iniquity; and I could succeed in no stratagem to revenge myself upon them. So being unable to do this, I charged the vintners, and the sellers of dried fruits, and those of fresh fruits, and the dealers in candles, and the keepers of houses prepared for vicious practices, that they should inform me of these two witnesses whenever they might be in a place drinking, or committing any act of iniquity, whether they should be together or separate, and if they bought, or either of them bought, any thing of these persons that was designed for the purpose of carousing; and that they should not conceal it from me. They replied, that they heard and obeyed. And it happened that a man came to me one night, and said, O our lord, know that the two witnesses are in such a place, in such a by-street, in the house of

<sup>18</sup> There were several Sultáns of Egypt thus surnamed.

<sup>19</sup> Cairo; now commonly called by its inhabitants "Masr," for "Misr."

<sup>20</sup> Boolák is the principal port of Cairo.

<sup>21</sup> That is, "Old Misr;" now commonly called by the Egyptians "Masr el-'Ateekah," which has the same meaning; and by

Europeans, improperly, "Old Cairo."

<sup>22</sup> The word rendered "two legal witnesses" is the dual of "'adl," which literally signifies "just;" but is a term applied to a legal or unobjectionable witness. The two men here mentioned were legal witnesses because their immoral practices could not be proved against them.

such-a-one, and that they are engaged in abominable iniquity. So I arose and disguised myself, I and my young man, and I repaired to them without any one accompanying me save my young man, and stopped not on the way until I stood before the door and knocked; whereupon a female slave came to me and opened to me the door, and said, Who art thou? So I entered without answering her; and I beheld the two witnesses and the master of the house sitting, with common women, and with abundance of wine. But when they saw me, they rose to me, treated me with honour, seated me at the upper end of the apartment, and said to me, Welcome to thee, as an excellent guest, and a polite boon-companion! They met me without fearing me or being alarmed; and after that, the master of the house arose from them, and, having been absent a while, returned bringing three hundred pieces of gold, without the least fear; and they said, Know, O our lord the Wálee, that thou canst do more than disgrace us, and that it is in thy power to chastise us; but naught save fatigue would accrue to thee from doing so. It is advisable, therefore, that thou receive this sum, and protect us, for God (whose name be exalted!) is named the Excellent Protector, and He loveth of his servants such as are liberal of protection; and thou wilt receive a reward and recompense. — So I said to myself, Receive this gold from them, and protect them this time; and if thou have them in thy power another time, take thy revenge upon them. I coveted the money, and took it from them, and left them and departed, no one knowing what I had done. But suddenly on the following day a sergeant of the Kádee came to me, and said, O Wálee, have the goodness to answer the summons of the Kádee; for he citeth thee. I arose, therefore, and went with him to the Kádee, not knowing the cause of this; and when I went in to him, I saw the two witnesses and the master of the house who gave me the three hundred pieces of gold sitting with him; and the master of the house arose and sued me for three hundred pieces of gold. It was not in my power to deny it; and he produced a written obligation, and those two legal witnesses testified against me that

I owed the money. So it was established with the Kádee by the testimony of the two witnesses, and he ordered me to pay that sum. I therefore went not forth from them until they had received from me the three hundred pieces of gold; and I was enraged, purposing every kind of mischief against them, and repented that I had not tormented them; and I departed in a state of the utmost confusion.

Then arose the Wálee of Boolák, and said, As to myself, O our lord the Sultán, the most wonderful thing that hath happened to me since I have been Wálee was this:— I had debts to pay amounting to three hundred thousand <sup>23</sup> pieces of gold; and, being distressed thereby, I sold what was behind me and what was before me and what was in my hand, <sup>24</sup> and thus collected one hundred thousand pieces of gold and no more. I therefore remained in great perplexity; and while I was sitting in my house one night, in this state, a person knocked at the door; upon which I said to one of the young men, See who is at the door. And he went forth, and then returned to me with sallow countenance, changed in complexion, and with the muscles of his side quivering. So I said to him, What hath befallen thee? And he answered, Verily at the door is a man stripped of his proper clothing, and clad in apparel of leather, and with a sword, and in his girdle is a knife, and with him is a party of men equipped in the same manner, and he asketh for thee. I therefore took my sword in my hand, and went forth to see who these were; and, lo, they were as the young man had said. I asked them, What is your affair? And they answered, We are robbers, and we have acquired this night vast booty, and assigned it to thee, that thou mayest thereby help thyself to manage the affair on account of which thou art in anxiety, and pay the debt that thou owest. I said to them, And where is the booty? And they brought before me a great chest full of vessels [apparently] of gold and silver. So when I beheld it, I rejoiced, and said within myself, I will pay the debt that I owe from this, and there will remain

<sup>23</sup> In the Breslau edition, three thousand; a more probable sum.

<sup>24</sup> That is, all that I possessed.

to me as much again as the amount of that debt. I therefore took it, and entered the house, and said within myself, It would not be consistent with humanity in me to let them go without any thing. Accordingly, I took the hundred thousand pieces of gold that were in my possession, and gave it to them, thanking them for what they had done; and they took the pieces of gold and went their way under the covering of night, without any one's knowing of their coming. But when the morning arrived, I saw that the contents of the chest were gilded brass, and tin, the whole of them worth but five hundred pieces of silver; and the thing afflicted me: the pieces of gold that I had were lost: and my grief was increased.

Then the Wálee of Misr el-Kadeemeh arose and said, O our lord the Sultán, with regard to myself, the most wonderful thing that hath happened to me during the period of my holding the office of Wálee was this: — I hanged ten robbers, each on a separate gallows, and charged the guards to watch them, and not to suffer the people to take away any one of them. But on the morrow I came to see them, and beheld two men hanged upon one gallows: so I said to the guards, Who did this, and where is the gallows on which was the second of these hanged men? They however denied the fact; and I was about to beat them, when they said, Know, O Emeer, that we slept last night, and when we awoke, we found that one hanged man had been stolen, together with the gallows on which he was suspended; whereupon we feared thee; and, lo, a peasant on a journey approached us having with him an ass; and we seized him and killed him, and hanged him instead of the one that was stolen, on this gallows. And I wondered at this, and said to them, What was with the peasant? They answered, With him was a pair of saddle-bags on the ass. — And what, said I, was in them? They answered, We know not. And I said to them, Bring me the saddle-bags. So they placed them before me; and I gave orders to open them; and, lo, in them was a murdered man, cut in pieces; and when I saw this, I wondered at it, and said within myself, Extolled be the perfection of God! The



cause of the hanging of this peasant was naught but the crime that he had committed against this murdered man; and thy Lord is not tyrannical towards his servants! <sup>25</sup>

*The Money-changer and the Sharper*

It is related that a man of the money-changers had with him a purse full of gold, and he had passed by the robbers; whereupon one of the sharpeners said, I am able to take this purse. The others said to him, How wilt thou do? And he replied, See ye. Then he followed the money-changer to his abode, and the latter entered, and, having thrown down the purse upon the *suffeh*,<sup>26</sup> called to a slave-girl to bring a ewer of water for ablution; and the slave-girl took the ewer to him, and followed him into a private chamber, leaving the street-door open. So the robber entered, took the purse, and repaired with it to his companions, whom he told what had happened to him with the money-changer and the slave-girl. They replied, By Allah, that which thou hast done was a clever exploit, and not every man is capable of performing such; but (they added) immediately the money-changer will come forth from the private chamber, and, not finding the purse, will beat the slave-girl, and inflict upon her a painful punishment; and it seemeth that thou hast not done any thing for which thou art to be praised. If then thou be a clever sharper, save the slave-girl from the beating and punishment. — So he said to them, If it be the will of God (whose name be exalted!), I will save the slave-girl and the purse.

<sup>25</sup> The last anecdote in the Notes to Chapter xix, told of the prophet Moses, presents an illustration of the justice of Providence, similar to that related by the Wálee of Misr el-Kadeemeh. — Ed.

<sup>26</sup> The term "*suffeh*" is generally applied in Egypt to a shelf of marble or of common stone, about four feet high, supported by two or more arches, or by a single

arch, under which are placed utensils in ordinary use, such as perfuming-vessels, and the basin and ewer which are used for washing before and after meals, and for the ablution preparatory to prayer. Water-bottles, coffee-cups, &c., are placed *upon* the *suffeh*. — This term is also applied to a bench, or *sofa*: and to a porch, or roofed vestibule, or the like.



Then the robber returned to the house of the money-changer, and found him punishing the slave-girl on account of the purse; and he knocked at his door; whereupon the money-changer said to him, Who is this? And he answered him, I am the young man of thy neighbour in the Keysá-reeyeh.<sup>27</sup> The money-changer therefore came forth to him, and said to him, What is thy business? And he answered him, My master saluteth thee, and saith to thee, thy habits are all changed. How is it that thou throwest down such a thing as this purse at the door of the shop, and goest and leavest it? Had any stranger found it, he had taken it and gone away. — And had not my master seen it and taken care of it, thou hadst lost it. — He then took forth the purse, and showed it to him; and when the money-changer saw it, he said, This is my purse itself. And he stretched forth his hand to take it from the sharper; but the latter said to him, By Allah I will not give it to thee until thou write a paper to my master stating that thou hast received the purse from me; for I fear he may not believe me that thou hast taken the purse and received it safely unless thou write for me a paper and seal it with thy seal. So the money-changer entered to write for him a paper acknowledging the safe arrival of the purse as he had told him, and the robber went his way with the purse, and the slave-girl was saved from the punishment.

[The next anecdote describes a trick exactly of the same kind as that related by the second of “the Three Wálees;” and therefore I omit it.]

*Anecdote of Ibráheem the Son of El-Mahdee* <sup>28</sup>

It is related that the Prince of the Faithful, El-Ma-moon, said to Ibráheem the son of El-Mahdee, Tell us the most

<sup>27</sup> See Note 18 to Chapter v.

<sup>28</sup> This anecdote differs little from one before inserted in this work (vol. i. p. 309); but I hope the differences, though slight, are such as will render it acceptable to the reader. — Respecting Ibráheem the son of El-Mahdee, see

a note at the foot of page 588 in volume two. — My sheykh remarks, in a marginal note, “The author of the ‘Ekd has related this anecdote more fully, and says that its narration was thus occasioned. A spunger found ten criminals and followed them, imag-

wonderful thing that thou hast witnessed. And he replied, I hear and obey, O Prince of the Faithful.

Know that I went forth one day to divert myself, and my course led me to a place where I smelt the odour of food, and my soul longed for it. I stopped, O Prince of the Faithful, in perplexity, unable to depart from the spot or to enter that dwelling; and I raised my eyes, and, lo, there was a lattice-window, behind which were a hand and wrist, than which I had never beheld any more beautiful. My reason fled at the sight of them, and I forgot the odour of the food on account of that hand and wrist, and began to devise a stratagem by means of which to obtain access to that dwelling. And, lo, there was a tailor near unto that place: so I advanced to him and saluted him, and he returned my salutation. I then said to him, To whom belongeth this house? He answered, To a man of the merchants. And I said, What is his name? — His name, he answered, is such-a-one the son of such-a-one, and he carouseth with none but the merchants. And while we were speaking, lo, there approached two comely, intelligent men, and he informed me that they were his most particular associates, and acquainted me with their names.

I therefore urged on my beast until I met them, when I said to them, May I be your ransom! The father of such-a-one <sup>29</sup> hath thought you tardy. — And I proceeded with them till we arrived at the door; whereupon I entered, and the two men entered also; and when the master of the house saw me with them, he doubted not that I was their associate:

ining that they were going to a feast: but, lo, they were going to slaughter. And when they were put to death, and he remained, he was brought before the Khaleefeh; and Ibráheem the son of El-Mahdee related this anecdote to obtain the liberation of that man: whereupon the Khaleefeh pardoned him." — Here then we have the origin of "the Barber's story of himself," on page 533 of the first

volume of this work. — The 'Ekd above-mentioned is a very celebrated miscellany, the author of which was Ibn-Abd-Rabbuh, or, more properly, — Rabbihi, of Cordova: he died in the year of the Flight 328 (A.D. 940), in the 82nd year of his age.

<sup>29</sup> He calls the master of the house by a surname, such as "Abu-l-Hasan," or "the Father of Hasan."

so he welcomed me, and seated me in the highest of the places. Then the servants brought the table, and I said within myself, God hath granted me the attainment of my desire with respect to these viands, and there remain the hand and the wrist. And after this, we removed for the purpose of carousal to another apartment, which I found decked all over with elegant objects; and the master of the house busied himself in shewing me courtesy, addressing his conversation to me, as he imagined me to be a guest of his guests, while they in like manner treated me with the utmost courtesy, imagining me to be a companion of the master of the house. They all continued incessantly their politeness to me until we had drunk several cups, when there came forth to us a damsel like a willow-branch, of the utmost elegance and comeliness of appearance, and she took a lute, and, with exciting modulations, sang these verses: —

Is it not wonderful that one house should contain us, and yet thou  
drawest not near, nor speakest?  
Only eyes reveal the secrets of souls, and the breaking of hearts by  
love's fire inflamed.  
We have only signals with the eyes and eyebrows, and sidelong glances,  
and the hand saluting.

Disquieting feelings were excited in me, O Prince of the Faithful, and I was moved with delight by the excess of her beauty, and the elegance of her verses that she sang, and envied her for the excellence of her performance; but I said, Thou wantest one thing, O slave-girl. And upon this, she threw the lute from her hand in anger, and said, When were ye wont to bring impertinent dolts into your assemblies?

So I repented of that which I had done, and I saw that the party were displeased with me; wherefore I said, All that I hoped for hath eluded me, and I see no resource by which to avert reproach from me save this: I demanded a lute, and said, I will shew what was omitted by her of the air that she played. And the party replied, We hear and obey. They immediately brought me a lute, and I tuned its strings, and sang these verses: —

This is thy lover, prostrated in his passion; the enamoured, whose tears are running down upon his body;  
He hath one hand raised in supplication to the Compassionate, for the attainment of his hope, and the other on his heart.  
O thou who beholdest one perishing of his love, his death is occasioned by his eye and by his hand.

And upon this the slave-girl sprang up, and threw herself upon my feet, kissing them, and said, It is thine to excuse, O my master! By Allah I knew not thy dignity, nor have I ever heard the like of this performance. — Then the party began to honour and exalt me, after they had been moved with extreme delight; and each of them requested me to sing. I therefore sang an exciting piece, and the party became intoxicated, their reason quitting them, so that the two guests were carried away to their houses, and the master of the house alone remained with the slave-girl. And after he had drunk some cups with me, he said, O my master, my life hath passed unprofitably, since I have not known such a person as thyself before the present time. By Allah, then, O my master, tell me who thou art, that I may know my cup-companion with whom God hath favoured me this night. — And I began to give ambiguous hints, without telling him plainly my name. But he conjured me: so I informed him. And when he knew my name, he sprang upon his feet, and said, I wondered to think that this excellence could belong to any but thyself; and fortune hath granted me a favour for which I am unable to render due thanks; but perhaps this is a dream; for when did I hope that one connected with the Khaleefeh would visit me in my abode, and pass this night carousing with me?

I conjured him to sit; and he sat, and began to enquire of me the cause of my visiting him, in the most polite manner. So I acquainted him with the affair from first to last, concealing nothing of it, and said, With regard to the food, I have attained what I sought; but with regard to the hand and wrist, I have not attained my desire. He replied, With regard to the hand and wrist, thou shalt attain thy desire, if it be the will of God, whose name be exalted! Then he said, O such-a-one [mentioning a female name], tell such-a-



one that she is to come down. And he proceeded to call for his female slaves, one after another, and to shew them all unto me; but I saw not the object of my affection, until he said, By Allah, O my master, there remain none save my mother and my sister; but, by Allah, they must be brought down to thee and shewn to thee, that thou mayest see them. And I wondered at his generosity, and his frankness of mind; and I said, May I be thy ransom! Begin then with the sister. — He replied, With pleasure. Then his sister came down and he shewed me her hand, and, lo, she was the person, whose hand and wrist I had seen. So I said, May I be thy ransom! This damsel is she whose hand and wrist I saw. — And he ordered the young men to bring the witnesses immediately. They therefore brought them; and he produced two myriads<sup>30</sup> of pieces of gold, and said to the witnesses, This our lord, Seyyidee<sup>31</sup> Ibráheem the son of El-Mahdee, the uncle of the Prince of the Faithful, demandeth in marriage my sister such-a-one, and I call you to witness that I have married her to him and he has given her as her dowry a myriad. And after this he said, I marry to thee my sister such-a-one for the said dowry. I replied, I accept that offer, and approve of it. Then he paid one of the two myriads to his sister, and the other to the witnesses; and said, O our lord, I desire to furnish one of the chambers for thee and thy wife. But I was abashed at that which I had experienced of his generosity, and was ashamed to accept his proposal: so I said, Equip her and send her to my abode. — And by thy existence, O Prince of the Faithful, there were brought to me, of her paraphernalia, such things that our rooms were too small to contain them, spacious as they were. Then I had by her this boy who is standing before thee.

<sup>30</sup> The word here signifying "a myriad," or "ten thousand [pieces of money]," namely "bedreh," is employed in the vulgar Arabic to signify "a sum of money which an Emeer or some such person throws to the people, as

the Báshà does at certain festivals, or in visiting [the mosque of] our lord El-Hoseyn." (Marginal note by my sheykh.)

<sup>31</sup> "Seyyidee" signifies "my master."



And El-Ma-moon wondered at the generosity of this man, and said, Divinely was he gifted! I have never heard of the like of him! — He ordered Ibráheem the son of El-Mahdee to bring the man that he might see him. So he brought him before the Khaleefeh, who desired him to speak, and his politeness and good breeding so pleased him that he made him one of his chief attendants. — And God is the Giver, and the Liberal Bestower.

*Anecdote of a Charitable Woman*

It is related that a certain King said to the people of his dominions, if any one of you give aught in alms, I will assuredly cut off his hand. So all the people refrained from alms-giving, and none could bestow upon another. And it happened that a beggar came to a woman one day, and hunger tormented him, and he said to her, Give me somewhat as an alms. — How, said she, can I bestow an alms upon thee when the King cutteth off the hand of every one who doth so? But he rejoined, I conjure thee by God (whose name be exalted!) that thou give me an alms. So when he conjured her by God, she was moved with pity for him, and bestowed upon him two cakes of bread. And the news reached the King; whereupon he gave orders to bring her before him; and when she came, he cut off her hands. And she returned to her house.

Then the King, after a while, said to his mother, I desire to marry: therefore, marry me to a comely woman. And she replied, There is, among our female slaves, a woman than whom none more beautiful existeth; but she hath a grievous defect. — And what is it? he asked. She answered, She is maimed of the two hands. The King however said, I desire to see her. Wherefore she brought her to him, and when he saw her, he was tempted by her beauty, and married her. And that woman was she who bestowed upon the beggar the two cakes of bread, and whose hands were cut off on

that account. But when he had married her, her fellow-wives envied her, and wrote to the King, telling him that she was unchaste: and she had given birth to a son. And the King wrote a letter to his mother, in which he commanded her to go forth with her to the desert, and to leave her there, and return.

His mother therefore did so: she took her forth to the desert, and returned. And that woman began to weep for the misfortune that had befallen her, and to bewail violently, with a wailing not to be exceeded. And while she was walking, with the child upon her neck, she came to a river, and kneeled down to drink, because of the violence of the thirst that had affected her from her walking and fatigue and grief; and when she stooped her head, the child fell into the water. So she sat weeping violently for her child; and while she wept, lo, there passed by her two men, who said to her, What causeth thee to weep? She answered, I had a child upon my neck, and he fell into the water. And they said, Dost thou desire that we rescue him, and restore him to thee? She answered, Yes. And upon this they supplicated God (whose name be exalted!), and the child came forth to her safe and unhurt. Then they said to her, Dost thou desire that God should restore to thee thy hands as they were? She answered, Yes. And they supplicated God (whose perfection be extolled, and whose name be exalted!); whereupon her hands returned to her in the most perfect state. After this they said to her, Knowest thou who we are? — God, she replied, is all-knowing. And they said, We are thy two cakes of bread which thou gavest as an alms to the beggar, and which alms occasioned the cutting off of thy hands.<sup>32</sup> Therefore praise God (whose name be exalted!) that He hath restored to thee thy hands and thy child. — And she praised God (whose name be exalted!), and glorified Him.

■ “That is, God (whose name be exalted!) made her action to assume the forms of two men, like as He causeth the virtuous action to assume the form of a man who cheereth the dead in his sepulchre.” (Marginal note by my sheykh.)

*Anecdote of a Charitable Israelite*

There was, among the Children of Israel,<sup>33</sup> a devout man, having a family who spun cotton; and he used every day to sell the thread that they spun, and to buy fresh cotton; and with the profit that arose he bought, for his family, food, which they ate that day. And he went forth one day, and sold the thread which they had spun, and there met him one of his brethren, who complained to him of his need; whereupon he gave him the price of his thread, and returned to his family without either cotton or food. So they said to him, Where is the cotton and the food? And he answered them, Such-a-one met me, and complained to me of his need; wherefore I gave him the price of the thread. They said, And what shall we do; for we have nothing to sell? But they had a broken wooden bowl, and a jar; and he took them to the market. No one, however, would buy them of him; but while he was in the market, there met him a man with a stinking, swollen fish, which no one would buy of him; and the owner of the fish said to him, Wilt thou sell to me thy unmarketable property for mine? He answered, Yes: — and gave the man the wooden bowl and the jar, receiving from him the fish, which he brought to his family. They said, What shall we do with this fish? He answered, We will broil it and feed upon it until God (whose name be exalted!) please to supply us with sustenance. They therefore took it, and ripped open its belly, and they found in it a pearl. So they informed the sheykh [the devotee]; and he said, See if it be pierced; for if so, it belongeth to some one of the people; but if it be not pierced, it is a gift which God (whose name be exalted!) hath bestowed

<sup>33</sup> Such of the descendants of Jacob as held the true faith the Muslims call "the Children of Israel;" but the deniers of the Messiah they do not honour with this appellation; calling them "Yahood," i. e. "Jews." [The Muslims believe that the Israelites held the true religion until the time of the Messiah, asserting that Mohammad restored the religion of the patriarchs. They also say that the coming of Mohammad was prophesied in the Gospel. On the subject of the pretended prophecy of his mission, see Note 112 to Chapter xi. — Ed.]

upon you. And they looked, and, lo, it was not pierced. And when the morning came, he went with it to one of his brethren, of those who were acquainted with pearls; and this person said, O such-a-one, whence gottest thou this pearl? He answered, It is a gift which God (whose name be exalted!) hath bestowed upon us. And the man said, Verily it is worth a thousand pieces of silver, and I will give thee that sum; but take it to such-a-one; for he is of more wealth and knowledge than myself. So he took it to him, and he said, Verily it is worth seventy thousand pieces of silver: not more than that. Then he paid him seventy thousand pieces of silver; and the sheykh called the porters, who carried for him the money until he arrived at the door of his dwelling; when a beggar came to him, and said to him, Give me of that which God (whose name be exalted!) hath given unto thee. And he said to the beggar, We were yesterday like thee. Take half of this money. — And when he had divided the money into two equal portions, and each of them had taken his half, the beggar said to him, Keep thy money, and take it: may God bless thee in it: for verily I am a messenger of thy Lord, who hath sent me to thee to try thee. And the sheykh said, To God be praise and thanks!—And he ceased not to pass a most comfortable life, he and his family, until death.

*Anecdote of Aboo-Hassán Ez-Ziyádee*

Aboo-Hassán Ez-Ziyádee saith, My circumstances one day became severely straitened, so that the grocer and the baker and the rest of the tradesmen importuned me, and my affliction became violent, and I found no resource. But while I was in this state, not knowing what to do, lo, there came in to me a young man belonging to me, and he said, At the door is a man on pilgrimage, who desireth to come in to thee. So I said, Give him permission. And he came in; and, behold, he was a man of Khurásán. He saluted me, and I returned his salutation; and he said, Art thou Aboo-Hassán Ez-Ziyádee? I answered, Yes. And what, said I,



dost thou want? — I am a stranger, he answered, and am desirous of performing the pilgrimage, and I have with me a sum of money, the carrying of which is a burden to me: wherefore I desire to deposit with thee these ten thousand pieces of silver until I accomplish my pilgrimage and return: and if the caravan return and thou see me not, know that I have died, and the money is a present from me unto thee; but if I return, it is mine. I replied, Thy desire shall be complied with, if it be the will of God, whose name be exalted! And he took forth a leathern bag; and I said to the young man, Bring me a pair of scales. So he brought a pair of scales, and the man weighed the money, and, having delivered it to me, went his way. I then summoned the tradesmen, and paid my debts, and expended and made ample purchases, saying within myself, Ere he returneth, God will aid me with somewhat of his gifts.

But after a day, the young man came in to me, and said to me, Thy acquaintance the man of Khurásán is at the door. I replied, Give him permission. And he entered, and said, I had determined on performing the pilgrimage; but news hath been brought to me of the death of my father; and I have resolved to return; therefore give me the money that I entrusted to thee yesterday. Now when I heard from him these words, excessive anxiety overcame me, such as none hath ever experienced; and I was perplexed, and returned him not a reply; for if I denied, I knew that he would require me to swear, and ignominy would have been my lot in the world to come; and if I informed him that I had expended it, he would [I imagined] have cried out, and disgraced me. So at last I said, God preserve thee in health! This my abode is not a strong nor a secure place of custody for that money; and when I received thy leathern bag, I sent it to him with whom it now is: therefore return to us to-morrow to receive it, if it be the will of God, whose name be exalted! — Accordingly he departed from me; and I passed the night in perplexity on account of the return of the man of Khurásán to me, and sleep came not to me that night, nor could I close my eye. So I arose and went to the young man, and



said to him, Saddle for me the mule. — O my lord, he replied, it is now the first third of the night, and indeed nought of the night hath passed. I therefore returned to my bed; but sleep was forbidden me, and I ceased not to rouse the young man, who continued to turn me back from my purpose, until the dawn rose, when he saddled for me the mule, and I mounted. I knew not whither to go: so I threw the mule's bridle upon her shoulders, and became occupied with reflection and anxieties, while she proceeded to the eastern side of Baghdád.

And while I was passing on, lo, I beheld a company, and I turned from them, and went out of their way to another way; but they followed me; and when they saw me with a teylesán,<sup>34</sup> they hastened towards me, and said to me, Dost thou know the abode of Aboo-Hassán Ez-Ziyádee? I answered them, I am he. And they said, Answer the summons of the Prince of the Faithful. I therefore proceeded with them until I went in to El-Ma-moon; and he said to me, Who art thou? I answered, A man of the companions of the Kádee Aboo Yoosuf, one of the professors of the law and of the traditions. He asked, By what surname of relationship art thou called? I answered, By the surname of Aboo-Hassán Ez-Ziyádee. And he said, Explain to me thy case. So I explained to him my story, and he wept violently, and said, Wo to thee! The Apostle of God (may God bless and save him!) suffered me not to sleep this last night because of thee; for when I slept in the beginning of the night, he said to me [in a dream], Aid Aboo-Hassán Ez-Ziyádee.<sup>35</sup> And I awoke, and knew thee not. Then ■

<sup>34</sup> I have never had an opportunity of examining the teylesán, so as to be enabled to describe it exactly. I believe it to be a simple kind of scarf, which is thrown over the head and shoulders, or sometimes over the shoulders only. It is peculiar to fakeehs (or professors of religion and law); and I am inclined to think that it is similar, not only in this respect, but also in its origin,

to our academical scarfs and hoods.

<sup>35</sup> "Whoso seeth me in his sleep," said the Prophet, "seeth me truly; for Satan cannot assume the similitude of my form." — Hence various points of dispute among the Muslims have been settled by dreams. I have given an instance in my work on the Modern Egyptians, vol. i. ch. ix.

second time I slept, and he came to me, and said to me, Wo to thee! Aid Abco-Hassán Ez-Ziyádee. — And I awoke, and knew thee not. Then I slept again, and he came to me, and still I knew thee not. And again I slept, and he came to me, and said to me, Wo to thee! Aid Abco-Hassán Ez-Ziyádee. — So I dared not sleep after that. I remained awake the whole of the remainder of the night, and roused the people, and sent them to seek for thee in every quarter. — He then gave to me ten thousand pieces of silver, saying, This is for the man of Khurásán. And after that, he gave me ten thousand more pieces of silver, and said, Make, with this, ample purchases, and reform thy circumstances with it. Then he gave me thirty thousand pieces of silver, saying, Equip thyself with this, and when the day of the state-procession arriveth, come to me, that I may invest thee with an office.

So I went forth, taking the money with me, and having returned to my house, performed there the morning-prayers; and, lo, the man of Khurásán came. I brought him into the house, and produced to him ten thousand pieces, saying to him, This is thy money, But he replied, This is not my very money. I said Yes. And he asked, What is the cause of this? I therefore related to him the story; whereupon he wept, and said, By Allah, hadst thou told me the truth in the beginning of the affair I had not demanded the money of thee; and now, by Allah, I will not accept aught of this money: thou art absolved of responsibility with respect to it. And he departed from me. I then arranged my affairs, and repaired on the day of the state-procession to the gate of El-Ma-moon, and I went in to him as he sat. And when I presented myself before him, he called me near to him, and produced unto me a written appointment from beneath his prayer-carpet, saying, This is an appointment conferring the office of Kádee of the Noble City,<sup>36</sup> from the western side [of the mosque], from the Báb es-

<sup>36</sup> "El-Medeeneh esh-Shereefeh." This is a common honourable appellation of the city in

which the Prophet is buried; commonly called by European writers "Medina."

Selám,<sup>37</sup> to an extent unlimited; and I have assigned thee such and such allowances every month. Then fear God (to whom be ascribed might and glory!), and be mindful of the solicitude of the Apostle of God (may God bless and save him!) respecting thee. — And the people wondered at his words, and asked me their meaning: so I acquainted them with the story from beginning to end, and the report spread among the people.

And Abou-Hassán Ez-Ziyádee ceased not to be Kádee in the Noble City until he died, in the days of El-Ma-moon. The mercy of God be on him!

### *A Friend in Need*

It is related that a man possessed great wealth, and it departed from him, and he became destitute of everything; whereupon his wife advised him to seek of one of his friends something wherewith to repair his condition. So he betook himself to a friend of his, and mentioned to him his necessity; and this friend lent him five hundred pieces of gold, that he might traffic with them. Now he was originally a jeweller. He therefore took the gold, and went to the market of jewels, where he opened a shop to buy and sell. And when he sat in the shop, there came to him three men, who inquired of him respecting his father; and he told them of his death; upon which they said to him, hath he left any offspring? He answered, He hath left the slave<sup>38</sup> who is before you. — And who, said they, knoweth that thou art his son? He answered, The people of the market. And they said to him, Bring them together to us, that they may testify that thou art his son. He therefore collected them, and they testified to that fact. And the three men produced a pair of saddlebags containing the sum of thirty thousand pieces of gold, together with jewels and precious minerals; and they said, This was deposited with us in trust for thy father. Then

<sup>37</sup> This is the name of the principal gate (at the south-west corner) of the mosque in which the Prophet is buried.

<sup>38</sup> This is a common expression of humility.

they departed; and there came to him a woman, who demanded of him some of those jewels worth five hundred pieces of gold, and bought them of him for three thousand pieces of gold. And he sold them to her, and took the five hundred pieces of gold that he had borrowed of his friend, and carried them to him, and said to him, Receive the five hundred pieces of gold that I borrowed of thee; for God hath aided me and prospered me. But his friend replied, I presented thee with them, and gave them up for the sake of God: therefore take them; and take this paper, but read it not until thou art in thy house, and act agreeably with its contents: so he took the money and the paper, and repaired to his house; and when he opened the paper, he found written in it these verses:—

The men who came to thee were my relations, my father and my paternal uncle and my maternal uncle Sáleh the son of 'Alee. In like manner, what thou soldest for cash, to my mother thou soldest it; and the money and jewels were sent from me. I desired not, by doing so, any detriment to thee; but to spare thee the embarrassment of bashfulness before me.

### *A Dream*

It is related also, that a man of Baghdád was possessed of ample riches and great wealth; but his wealth passed away, and his state changed, and he became utterly destitute, and could not obtain his sustenance save by laborious exertion. And he slept one night, overwhelmed and oppressed, and saw in his sleep a person who said to him, Verily thy fortune is in Cairo: therefore seek it and repair to it. So he journeyed to Cairo; and when he arrived there, the evening overtook him, and he slept in a mosque. Now there was, adjacent to the mosque, a house; and as God (whose name be exalted!) had decreed, a party of robbers entered the mosque, and thence passed to that house; and the people of the house, awaking at the disturbance occasioned by the robbers, raised cries; whereupon the Wálee came to their aid with his followers, and the robbers fled. The Wálee then entered the mosque, and found the man of Baghdád



sleeping there: so he laid hold upon him, and inflicted upon him a painful beating with mikra'ahs, until he was at the point of death, and imprisoned him; and he remained three days in the prison; after which, the Wálee caused him to be brought, and said to him, From what country art thou? He answered, From Baghdád. — And what affair, said the Wálee, was the cause of thy coming to Cairo? He answered, I saw in my sleep a person who said to me, Verily thy fortune is in Cairo: therefore repair to it. And when I came to Cairo, I found the fortune of which he told me to be those blows of the mikra'ahs, that I have received from thee. — And upon this the Wálee laughed so that his grinders appeared, and said to him, O thou of little sense, *I* saw three times in my sleep a person who said to me, Verily a house in Baghdád, in such a district, and of such a description, hath in its court a garden, at the lower end of which is a fountain, wherein is wealth of great amount: therefore repair to it and take it. But I went not; and thou, through the smallness of thy sense, hast journeyed from city to city on account of a thing thou hast seen in sleep, when it was only an effect of confused dreams. — Then he gave him some money, and said to him, Help thyself with this to return to thy city. So he took it and returned to Baghdád. Now the house which the Wálee had described, in Baghdád, was the house of that man; therefore when he arrived at his abode, he dug beneath the fountain, and beheld abundant wealth. Thus God enriched and sustained him; and this was a wonderful coincidence.<sup>39</sup>

#### El-Mutawekkil and Mahboobeh

There were, in the palace of the Prince of the Faithful, El-Mutawekkil 'ala-lláh, four hundred<sup>40</sup> concubines, two

<sup>39</sup> This anecdote is also related by El-Is-hákee (reign of El-Mamoon). [I have also found it in ■ MS. (in Mr. Lane's possession) entitled *Murshid ez-Zoowár ilà Kuboor el-Abrár* (before cited); with the difference that it is there related of an Egyptian saint who

travelled to Baghdád, and was, in the same manner as above described, directed to his house in El-Fustát. — Ed.]

<sup>40</sup> In my original, "four thousand;" but this appears, from what follows, to be a mistake. [This alteration is necessary to



hundred Greeks, and two hundred muwelledéhs<sup>41</sup> and Abyssinians; and 'Obeyd the son of Táhir gave to El-Mutawekkíl four hundred slave-girls, two hundred white, and two hundred Abyssinians and muwelledéhs. Among these was a slave-girl of the muwelledéhs of El-Basrah, named Mahboobeh.<sup>42</sup> She was preeminent in beauty and loveliness, and in elegance and amorous manners; she played upon the lute, and sang well, composed verses, and wrote an excellent hand; and El-Mutawekkíl in consequence became captivated by her, and could not bear to be absent from her a single hour. But when she saw his affection for her, she behaved arrogantly towards him, and was ungrateful for his favours: so he became violently incensed against her, and deserted her, forbidding the inmates of the palace to speak to her.

She remained in that state some days; but El-Mutawekkíl still had an affection for her; and he arose in the morning one day, and said to his usual associates, I dreamed this last night that I became reconciled to Mahboobeh. They replied, We beg of God (whose name be exalted!) that such an event may happen when thou art awake. And while he was speaking, lo, a maid-servant came, and communicated some information to him; upon which he arose from the assembly, and entered the abode of the Hareem. And the communication that she made to him was this: she said to him, We

give consistency to the anecdote, but the mistake in the original appears to be rather in the enumeration of the several classes of which El-Mutawekkíl's female slaves were composed, than in their total number, for I find in the *Mir-át ez-Zemán* (reign of El-Mutawekkíl) the number stated to be five thousand, and in Es-Suyootee's *History of the Khaleefehs* (ed. Lees, Calcutta, 1857), four thousand. The two works here mentioned contain the anecdote, though differing from each other and from the text of it in the *Thousand and One Nights*. —

El-Mutawekkíl was the tenth Khaleefeh of the house of El-'Abbás; and he reigned from the year of the Flight 232 to 247. I refrain from any comment on his character. Mahboobeh is included among the female poets in the *Kitáb el-Aghánee*. See Alii Ispahanensis *Liber Cantilenarum* (Proem. p. 32), ed. Kosegarten, Griepsvold: 1840. — ED.]

<sup>41</sup> A person born a slave in an Arabian country is called, if a male, "muwelled," and if a female, "muwelledéh."

<sup>42</sup> Mahboobeh signifies "beloved."

heard from the chamber of Mahboobeh the sound of singing, and playing upon the lute, and we know not the cause of this. And when he arrived at her chamber, he heard her singing to the lute, striking it sweetly, and singing these verses: —

I wander through the palace and behold not any one unto whom to complain, nor any one to speak to me;  
As though I had committed an act of rebellion, of which no repentance could avail to acquit me.  
Is there any intercessor to plead for me with a King who hath paid me a visit in sleep and made peace with me,  
And who, when the daybreak appeared unto us, resumed his desertion, and severed me from him?

So when El-Mutawekkil heard her words, he wondered at these verses, and at this strange coincidence; at Mahboobeh's seeing a dream agreeing with his dream. He therefore went in to her in the chamber; and when he entered and she was sensible of his presence, she hastened to rise to him, and threw herself upon his feet, kissing them, and saying, By Allah, O my lord, I saw this event in my sleep last night; and when I awoke, I composed these verses. — By Allah, replied El-Mutawekkil, I beheld in my sleep the like of this. Then they embraced each other, and became reconciled; and he remained with her seven days with their nights. And Mahboobeh had written upon her cheek, with musk, the name of El-Mutawekkil; and his name was Jaafar; and when he beheld his name so written, he composed and recited these verses: —

She wrote Jaafar with musk on her cheek. With my soul would I ransom her who wrote on the cheek what I see.  
If her fingers have inscribed one line upon her cheek, she hath deposited many lines in my heart.  
O thou whom Jaafar among mankind possesseth, may God fill Jaafar<sup>43</sup> with the draught of thy love!

And when El-Mutawekkil died, all the female slaves that had belonged to him dismissed him from their minds, except Mahboobeh; for she ceased not to mourn for him until she died, and she was buried by his side. — The mercy of God be on them all!

■ “Jaafar” signifies “a river.”

## CHAPTER XVII

COMMENCING WITH PART OF THE THREE HUNDRED AND FIFTY-SEVENTH NIGHT, AND  
ENDING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST

### THE STORY OF THE MAGIC HORSE

THERE was, in ancient times, in the country of the Persians,<sup>1</sup> a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child, like the moon. He observed two annual festivals, that of the New-year's-day, and that of the Autumnal Equinox;<sup>2</sup> and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants: and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals,<sup>3</sup> there came in to him three sages: with one of them was a peacock of gold; and with the second, a trumpet of brass; and with the third, a horse of ivory and ebony: whereupon the King said to them,

What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry.<sup>4</sup> And the owner of the trumpet<sup>5</sup> said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use.<sup>6</sup> So the King replied, O my son, try it as thou desirest.



The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and, lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so he saw a thing like the head of a cock on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication except these two buttons. And he turned the button that was on the right shoulder; upon which the horse bore him upwards with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with



joy and happiness, and he thanked God (whose name be exalted!) for the favour that He had shown him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent the earth had become distant from him; and he turned about the face of the horse as he desired, while it descended with him; when he would, he was carried downwards by it: and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities, which he knew not; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers: upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit around the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set: so he said within himself, I have not found any place in which to pass the night better than this city: I will therefore pass this night in it, and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel

secure of the safety of himself and his horse, and where no one might see him; and while he was thus engaged, lo, he beheld, in the midst of the city, a palace rising high into the air, surrounded by a large wall with high battlements; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse praising God (whose name be exalted!), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage; and if God (whose name be exalted!) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him; for since he had parted from his father he had not eaten food; and he said within himself, Verily such a palace as this is not devoid of the necessaries of life. He therefore left the horse in a place alone, and walked down to seek for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this place, and at the beauty of its construction; but he heard not in the palace any sound, nor the cheering voice of

an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, there is no better course for me than to return to the place in which is my horse, and to pass the night by it; and when the morning cometh, I mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif,<sup>7</sup> resembling the splendid full moon, as the poet hath said: —

She came without appointment, in the gloom of nightfall,  
like the full moon in the dark horizon;

Slender-formed; there is none among the creation like her  
in excellence of beauty or the charms of disposition.

I exclaimed, when my eye beheld her beauty, Extolled be  
the perfection of the Creator of mankind!

I guard her from the eyes of every person by seeking refuge  
with the Lord of Men and of the Daybreak.<sup>8</sup>

That damsel was the daughter of the King of this city; and her father loved her with so great an affection that he built for her this palace; and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female

slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessels, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father and he had rejected him, because he was disagreeable in aspect; and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in marriage of thy father; for that person was hideous, and this is handsome; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person: but, O our mistress, verily this young man is one of high dignity. And after this, the female slaves went to the prostrated eu-

nuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter. — Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortunes and evil accidents. — The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together; and as soon as he beheld them, he said to the King's son, O my master, art thou a human being or a Jinnee? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the royal Kistràs<sup>9</sup> as of the unbelieving devils? — Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted, she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes, and thrown dust upon his head. And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words. — He therefore answered him, O King, go to the assistance of



thy daughter; for a devil of the Jinn, in the garb of human beings, and having the form of the sons of the Kings, hath got possession of her: therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in his hand; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter: we know nothing more than this; and we know not whether he be a human being or a Jinnee; but he is chaste and well bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through his jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon them as though

he were a Ghool.<sup>10</sup> The King's son, on seeing him, said to her, Is this thy father? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry which terrified him, and was about to attack him with the sword; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Jinnee? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it that thou derivest me from the devils, when I am of the sons of the royal Kisràs, who, if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings? — So the King,<sup>11</sup> on hearing his words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men, and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am? — The King answered him, No, by Allah: but I would, O young man, that thou demand her in marriage publicly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee of falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee. — So the King said, Propose what thou wilt. And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men; and acquaint me with their number. The King replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said,

When the day beginneth, send them forth to me, and say to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law. — And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth immediately to his Wezeer, and to desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Wezeer, and acquainted him with that which the King had commanded. And upon this the Wezeer summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war. — Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and



went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses? — So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt. — He replied,



None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace. — In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying. — Then the King looked towards one of his chief officers, and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily this is a thing the like of which we have never heard! — Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it; and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance. — They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before

him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely; and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts. The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure? — And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and preëminence. — And when the King's son had seated himself firmly upon his horse, he turned

the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you. — But his Wezeer and lieutenants replied, O King, can any one catch the flying bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter, and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him; and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to nought of her father's words; her weeping and

wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man. — Such was her case.<sup>12</sup>

Now, as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of San'à.<sup>13</sup> He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation; therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the hour in which I beheld him; for he was the cause of thy separation from us,

and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day; for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father; and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this,<sup>14</sup> they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute, and began to play upon it, singing of absence, before the King and his son; and she sang these verses:

Think not that absence hath made me forget: for if I forget  
you, what shall I remember?  
Time passeth; but never shall our love for you end: in our  
love for you we will die and be raised.



Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of San'à: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with him towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air: and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing. — But as to his son, he ceased not his course through the sky until he came to the city of San'à, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said

to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate, and had thine absence from me continued longer, I had perished without doubt. — O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation to all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake. — And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure? — He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt: for I will consent to that which thou requirest me to do, and will not oppose thee in any thing. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and informed the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with

them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us, and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father? — O my master, she answered, by Allah that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from every thing else, even from my father and my mother. And when the King's son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water. There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to shew to the damsel the seat of his power and the dominion of his father, and to inform her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a

private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his memlooks and servants. The King's son also took forth, from his palace, ornaments and apparel and such things as Kings treasure up, and prepared for



the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures. Then he left the camel-litter with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded; after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him. — Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage; for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that, when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour



of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour. The sage therefore went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the

damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou! could not the King's son find any one to send to me but thee? — And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath especially chosen me to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of memlooks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride? — O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned

the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! what meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me? — The sage replied, May Allah keep the King's son from every thing good; for he is base and vile! — O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he. — And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother! — And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks,<sup>14</sup>

until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheykh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah I know him not, and he is not my husband: but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion.—Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel









of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them. And it happened that he alighted at one of the Kháns, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing. — And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this: — The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman sitting, and with him a horse of ebony. As to the

man, he was of hideous aspect, very horrible in form; and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing: eyes have not beheld its superior in beauty or in comeliness of make. — The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took her from him, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it. — When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he knew the name of the city and that of its King, he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the

strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailers, however, saw his beauty and loveliness, they could not bear to put him in the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the Kistràs. And when they heard his answer, they laughed, and one of them said to him, O Kisrawee,<sup>16</sup> I have heard the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Kisrawee who is with us in the prison. And another said, Nor have I seen any one more hideous than he in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of

black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect, who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep.

Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him falleth into a calamity like that into which I have fallen. — And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such



a misfortune hath befallen thee as hath not befallen any beside thee? — And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harjeh;<sup>17</sup> and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person I cure him. This is my occupation. — And when the King heard his words, he rejoiced at them exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me

every thing that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage. — He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers. So the King's son said within himself, It is my opinion that I should examine the horse before every thing else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed, I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel. — The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm; for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Jinnee,<sup>18</sup> and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Jinnee which hath afflicted thee<sup>19</sup> will be dispelled from thee. Therefore if he come in to thee, address him with pleasant words, that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished. — And she

replied, I hear and obey. He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which will rejoice her; for all that thou desirest of her shall be accomplished for thee. — The King therefore arose and went in to her; and when she saw him, she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions! — And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where



thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there confine from her the Jinnee that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do. And when they arrived at that meadow, the King's son who feigned himself a sage ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Jinnee here, that he may never return to her. After which, I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until it cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt. — And when the King heard his words, he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a



day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly. Meanwhile the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his wezeers went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her. — And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger, bearing precious presents and rarities;

and when the messenger arrived at the city of the damsel's father, which was San'à of El-Yemen, he transmitted the letter, with the presents, to that King, who, on reading the letter, rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness: and every year he wrote to his father-in-law, and sent him a present.

Thus they continued until the King, the father of the young man, was taken from the world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him: and thus they remained, passing the most delightful and most agreeable and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the replenisher of the graves. Extolled then be the perfection of the Living who dieth not, and in whose hand is the dominion that is apparent and the dominion that is hidden.<sup>20</sup>

## NOTES TO CHAPTER SEVENTEENTH

NOTE 1. The words "in the country of the Persians" are not in my original. In the Breslau edition, the King mentioned immediately after is called "a King of the Persians, named the King Sáboor," an Arabic corruption of "Shápoor," which was a name borne by several Kings of Persia. In the old version, the court of this monarch is said to have been at Sheeráz. — On the origin of the tale of the Magic Horse some remarks will be made in the last note of the present series.

NOTE 2. — *On the Persian Festival of the Autumnal Equinox.* The sentence to which this note refers I have taken from the Breslau edition, correcting some errors. Of the first of the two festivals here mentioned, I have already given some account.<sup>1</sup>

The festival of the Autumnal Equinox, called "Mihrgán," "Mihrgán," and "Mahraján" (the last of which terms is that by which the Arabs call it), was one of the greatest of those celebrated by the ancient Persians. It began on the 16th of Mihr, the seventh month. "Many traditional motives are assigned for the origin of this solemnity, which was held for six days; but the most rational conjecture leads us to conclude that it was instituted at this season of the autumnal equinox in honour of their great ostensible deity, the Sun; as the other high festival of the Now-róz was, on the same principles, intended to celebrate the sun's entering the constellation Aries. The sixteenth was more particularly distinguished than the rest; all who could afford the purchase anointing themselves then with the oil

<sup>1</sup> In Note 19 to Chapter xvi.

of bán,<sup>2</sup> sprinkling themselves with rose-water, and eating of various fruits, from an idea that such observances would defend them from a number of evils which might otherwise distress them in the course of the year. The King, on the first day of this festival, after anointing himself with the oil of bán, dressed in a superb robe of many colours, his head adorned with the royal táj (or diadem), on which was a splendid figure of the Sun, seated himself on his throne; when the high priest, entering alone, with a large silver dish, filled with sugar, peaches, quinces, apples, citrons, pomegranates, the jujube, the lote, a bunch of white grapes, and seven myrtle-berries, muttered over them a prayer, and presented them to the King, who ate of them all; after which, the nobility and others, approaching according to their rank, followed their sovereign's example; when a variety of robes and other rich furniture, from the royal wardrobes, were distributed amongst them in proportion to their degree. On this day it was esteemed fortunate to wean or name children; and if a son was then born to the King, he was immediately, with great solemnity, consecrated high priest of the Sun."<sup>3</sup>

NOTE 3. The words "during one of these festivals" I have inserted from the Breslau edition.

NOTE 4. In the Breslau edition, the peacock is described as being in the middle of a basin of silver, and surrounded by four and twenty young ones of gold; and the owner of it explains that at the expiration of each hour, the peacock would peck one of its young ones; then, at the end of another hour, a second of them; and so on; and that at the termination of the month, it would open its beak, and that the new moon would be seen in it.

NOTE 5. Instead of a mere trumpet, the Breslau edition describes "a figure of gold set with fine and precious stones

<sup>2</sup> Generally called by English and English Dictionary, Johnson's writers "ben." edition, *voce* "máh."

<sup>3</sup> Richardson's Persian, Arabic,

and jewels, with a trumpet of gold in its hand;” but “na-keer” is put for “nefeer,” a trumpet.

NOTE 6. In the Breslau edition, the sage is said to have first mounted the ebony horse, and ascended on it, and descended. Afterwards, the King’s youngest daughter, whom he had granted in marriage to the owner of the horse, disgusted with the hideous aspect of this person, implores the assistance of her brother, who remonstrates with the King, and is induced by him to try the wonderful properties of the horse in order that he may consent to the marriage, nearly as in the tale of Cleomades and Claremond, with which, in some other particulars, the story of the Magic Horse in the Breslau edition agrees more nearly than that in the edition of Cairo; as also does the story in each of these editions more than that in Galland’s version. To the tale of Cleomades and Claremond I shall have occasion to revert.

NOTE 7. See Note 15 to Chapter iii.

NOTE 8. Literally, “by ‘Say, I seek refuge with the Lord of Men,’ and ‘the Daybreak:’” that is, by repeating the last Chapter, and the last but one of the Kur-án; which are called “the Two Preventives.” See Note 18 to Chapter x., and Note 58 to Chapter viii.

NOTE 9. See Note 50 to Chapter x. — This would refer the story to a period antecedent to the conquest of Persia by the Muslims; but such is evidently not the idea of the Arab narrator.

NOTE 10. That is, as though he would eat the Prince. See Note 21 to the Introduction.

NOTE 11. In the Breslau edition, this King is called “Keysar;” that is, Cæsar: but in the edition from which I translate, his kingdom is El-Yemen, or Arabia Felix.



NOTE 12. This princess is called, in the Breslau edition, "Shems-en-Nahár," which signifies "The Sun of Day."

NOTE 13. San'à is the capital of El-Yemen, and a very ancient city. It is celebrated for its trees and waters, and hence compared to Damascus.

NOTE 14. From the commencement of this paragraph to the end of the two verses, I have taken from the Breslau edition, correcting some obvious errors.

NOTE 15. In the original, "Bilád er-Room." This name is applied by some of the Arab geographers to the territories constituting Modern Greece and European Turkey; but by others, to the greater part of Asia Minor. The latter I suppose to be here meant. Instead of "the country of the Greeks," we have in the Breslau edition, China; and in Galland's version, Kashmeer.

NOTE 16. "Kisrawee" here signifies "a subject of a Kisrà;" i. e. of the Persian Monarch.

NOTE 17. This name, I fancy, has been altered by a copyist.

NOTE 18. It is the general belief of the Arabs, that furious or dangerous madness is occasioned by the patient's being possessed by a devil, or evil Jinnee; and the usual term applied to it (namely "junoon") signifies this.

NOTE 19. Literally, "this accident," or "— misfortune," &c. My sheykh, by a note on a later passage, authorizes the rendering which I have adopted.

NOTE 20. This story differs so little from that of Cleomades and Claremond that it is evident that one of these was derived, immediately or mediately, from the other, or that both of them are derived from a common origin.

Of the latter story, Mr. Keightley has given a copious extract,<sup>4</sup> to which he has subjoined several notices of the mention of magic horses of wood, the brazen horse of King Cambuscan, and enchanted horses of flesh and blood. He shews that "Cleomades and Claremond" was written in the thirteenth century of our era, and remarks, "The story, as every one must see, is that of the Enchanted Horse in the Thousand and One Nights; and it is a very remarkable instance of the transmission of fictitious narratives, little altered, from distant regions. . . . The Enchanted Horse," he adds, "is in my opinion an ancient Persian tale, from the time of the Shápoors and Yezdejirds." I agree with him in regarding it as an old Persian tale, and think that it is probably derived from the "Hezár Afsáneh."

<sup>4</sup> In his "Tales and Popular Fiction," ch. ii.

## CHAPTER XVIII

COMMENCING WITH PART OF THE THREE HUNDRED AND SEVENTY-FIRST NIGHT, AND ENDING WITH PART OF THE THREE HUNDRED AND EIGHTY-FIRST

### THE STORY OF UNS-EL-WUJOOD AND EL-WARD FI-L-AKMÁM<sup>1</sup>

THERE was, in ancient times, a King of great dignity, possessed of glory and absolute power, and he had a Wezeer named Ibráheem, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminent polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was El-Ward fi-l-Akmám;<sup>2</sup> and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball.<sup>3</sup> And on one of those days

when he did so, the daughter of the Wezeer sat at a lattice-window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them? — Wait, rejoined the damsel, until I point him out to thee. And she took an apple, and threw it upon him. So he raised his head, and beheld the Wezeer's daughter at the window,<sup>4</sup> resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her; and he recited the saying of the poet: —

Hath the archer shot me, or have thine eyes? Thou hast destroyed the heart of the enamoured on his looking at thee.

Hath the notched arrow been suddenly <sup>5</sup> lanced at me from the midst of an army or from a window?

And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shewn to thee? She answered, His name is Uns-el-Wujood.<sup>6</sup> And upon this, she shook her head, and laid herself down upon

her mattress; her mind was fired, and she uttered groans, and recited these verses:—

He hath missed not who named thee the Delight of the World,  
O thou who impartest both delight and liberality! <sup>7</sup>  
O thou whose countenance resembleth the full moon, and  
whose face diffuseth light over all the creation!  
Thou art without an equal among mankind, the sovereign  
of beauty, and I have witnesses to prove it.  
Thine eyebrow is like a well-formed Noon; and thine eye,  
like Sád, the work of the Benevolent. <sup>8</sup>  
Thy figure resembleth a fresh, slender branch; and if asked,  
thou givest every thing liberally.  
Thou surpassest the horsemen of the world in assault, and  
in imparting delight, and in beauty and beneficence.

She then wrote these verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her, and proceeded to engage her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Uns-el-Wujood; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach. — Upon this, El-Ward fi-l-Akmám said to her, O my nurse, and what is the remedy



for desire? — Its remedy, answered the nurse, is an interview. — And how can that be obtained? said the damsel. The nurse answered, O my mistress, it may be obtained by means of letters, and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy; and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business, and bear thy letter. And when El-Ward fi-l-Akmám heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me and said to me, Thy mistress and Uns-el-Wujood love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide. — and El-Ward fi-l-Akmám said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which she had written the verses, saying to her, Repair with this my note to Uns-el-Wujood, and bring me an answer to it. So she took it, and went with it to Uns-el-Wujood; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote upon the back of it these verses: —

I soothe my heart in my passion, and conceal it; but my  
state interpreteth and sheweth my love.

When my tears flow, I say, My eye is sore — lest the cen-  
surer should see and understand my condition.

I was free from care, and knew not what was love; but have  
become enamoured, and with enslaved heart.

I submit to you my case, complaining of my passion and my  
ecstasy, in the hope that you will pity, and shew mercy:

I have written it with the tears of my eye, that perchance it  
may explain to you the love with which you have  
affected me.

God guard a face that is veiled with loveliness! The full  
moon is its slave, and the stars are its servants.

In beauty, I have never beheld her equal; and from her  
motions, the branches might learn to wave.

I beg, without imposing on yourself a trouble, that you will  
pay us a visit; for we should highly esteem it.

I give you my soul — perhaps you will accept it — for to  
me, union will be Paradise, and aversion will be Hell.

Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to

her mistress, and gave it to her; and she kissed it, and put it on her head; after which, she opened it and read it, and understood its meaning; and she wrote beneath it these verses:—

O thou whose heart is enamoured by our beauty, have  
patience in thy love, and perhaps thou wilt obtain us.  
When we knew that thine affection was true, and that the  
passion that hath afflicted our heart had afflicted thine,  
We would have granted thee the union thou desirest, and  
more; but were prevented doing so by our chamberlains.  
When the night becometh dark, through the excess of our  
love, fires are kindled within our bosoms,  
And sleep is driven away from our beds, and often are our  
bodies afflicted by our passion.  
An imperative law in love's code is concealment. Raise not  
the curtains that are lowered over us.  
My bosom is filled with love of the gazelle. Would that he  
were never distant from our home!

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Wezeer came forth from the Hareem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Wezeer was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my

lord, I found this paper thrown down in the house, and I took it. The Wezeer therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter El-Ward fi-l-Akmám to Uns-el-Wujood; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Wezeer, O my lord, there is no profit in weeping. The right opinion is this: that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter. — And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultán loveth Uns-el-Wujood with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultán; Uns-el-Wujood being a favourite with the Sultán; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case? — She replied,

Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rek'ahs, the prophetic ordinance for seeking to be directed aright; <sup>9</sup> and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kunooz <sup>10</sup> is a mountain called the Mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Wezeer agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Unsel-Wujood with the transport of passion that she experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow: and what she wrote consisted of these verses:—



By Allah, O house, if the beloved pass by, in the morning,  
saluting with the signals of lovers,  
Give him from us a pure and fragrant greeting; for he  
knoweth not where we pass the evening;  
And I know not whither they have journeyed with us, pro-  
ceeding quickly, and lightly equipped,  
By night, when the birds of the thicket, perched upon the  
branches, bewail us and announce our fate;  
The tongue of their condition saying, Alas, for the bereave-  
ment effected by the disjunction of the lovers!  
When I saw that the cups of separation were filled, and fate  
would by force make us drink them undiluted,  
I mixed them with becoming patience, to excuse myself,  
but now patience consoleth us not for the loss of you.

And when she had finished her verses, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived at the Sea of the Kunooz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Wezeer had commanded them, that when they had arrived at the mountain, and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened. — Such was their case.

But as to Uns-el-Wujood, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultán. And he passed in his way by the door of the Wezeer,

as he was wont to do, in the hope that perhaps he might see some one of the Weezer's dependants whom he was accustomed to see; and he looked at the door, and beheld the verses above-mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toi; and he wept violently, pouring forth tears, and recited these verses:—

The lover is intoxicated by his passion; but when his desire increaseth, he recovereth.

Distracted in his love, ardent, bewildered, he findeth no abode nor food that pleaseth him.

**How** can life be agreeable to the enamoured who is parted from the object of his love? Were it so, it were wonderful.

I melt when I burn with transport for her, my tears flowing  
down upon my cheek in torrents.  
Shall I see her or see any one from her abode by whom the  
afflicted heart may be cured?

And when he had ended his verses, he wept until he wetted the ground. Then rising forth-with he proceeded from that place; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth wider than a door, with teeth like the tusk of the elephant. When Uns-el-Wujood beheld him, he made sure of destruction, and, turning his face towards the Kibleh,<sup>11</sup> he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultán of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire. — And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws; and Uns-el-Wujood, on seeing him do thus, recited these verses: —

Lion of the desert, wilt thou kill me before I meet with her  
who hath enslaved me?

I am not game; nor am I fat: the loss of my beloved hath  
wasted me away,

And estrangement from her hath so consumed me that I  
am like a phantom wrapped in grave-clothes.

O Abu-l-Háarith! <sup>12</sup> O lion of strife! make not the censurers  
to rejoice at my anguish.

I am burning with love, my tears have drowned me, and the  
absence of the beloved hath troubled my mind,

And my thoughts of her in the darkness of night have made  
me unconscious of my existence.

And as soon as he had finished his verses, the lion  
arose and walked gently towards him, with his  
eyes filled with tears; and when he came to him he  
licked him with his tongue, and then walked before  
him, making a sign to him, as though he would  
say, Follow me. So he followed him, and the  
lion proceeded, with Uns-el-Wujood behind him,  
for some time, until he had ascended to the sum-  
mit of a mountain. Then he descended from that  
mountain, and Uns-el-Wujood beheld the track  
of travellers in the desert, and knew it to be that  
of the people who accompanied El-Ward fi-l-  
Akmám. He therefore followed this track; and  
when the lion saw that he did so, and that he knew  
it to be the track of the attendants of his beloved,  
he returned, and went his way.

Uns-el-Wujood proceeded along the track for  
days and nights, until he approached a roaring  
sea, agitated with waves; and the foot-marks  
reached to the shore of the sea, and there ended.  
So he knew that the people had embarked in a

vessel on the sea and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he poured forth tears, and recited these verses:—

Distant is the place I seek, and my patience hath failed.

How can I advance to her over the abyss of the sea?

Or how can I be patient when my vitals are consumed by love of her, and I have exchanged sleep for wakefulness? Since the day when she journeyed forth from her home, my heart hath been inflamed with a vehement fire.

Like Seyhoon and Jeyhoon<sup>13</sup> and Euphrates are my tears: they form a flood more copious than deluge and rain.

My eyelids are sore from continual weeping, and my heart is tortured with fire and sparks.

And after reciting some more verses he fell down in a fit, and he remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of a human being, speaking in a cave; and he listened to him, and, lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and recited these verses:—

How can I find means to attain my desire, and be relieved from anxiety and trouble and weariness?

All terrors have united to render me aged in heart and head in the time of my youth,



And I find not any to aid me in my passion, nor a friend to alleviate my transport and toil.

How great are the troubles that I have suffered! Fortune seems turned entirely against me.

O, for mercy on the ardent and agitated lover, who hath drunk the cup of separation and abandonment!

Fire is in his heart, and his bowels are destroyed, and the pain of disjunction hath deprived him of reason.

How terrible was the day when I came to her abode, and beheld what was written upon the door!

I wept in my anguish till I wetted the ground; but concealed my case from the near and the distant.

O thou devotee who art idle in thy cave, as though thou hadst tasted and been captivated by love!

After all that I have suffered, if I gain my object, I shall not remember anxiety or fatigue.

And when he had ended his verses, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy!— So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Uns-el-Wujood. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Uns-el-Wujood, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked,





and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Uns-el-Wujood. In that case, thine anxiety must be great, and thou art excused: but there existeth no lover who hath not endured griefs. — Then the devotee recited these verses: —

Uns-el-Wujood, dost thou think me free from care, when  
desire and transport kill me and resuscitate me?

I have known love and passion from my early years, since  
I was an infant nourished by milk.

Long I struggled with Love, till I became notorious: if  
thou ask respecting me, he will know me.

Lovesick and pining, I drank the cup of passion, and well  
nigh perished by the wasting of my body.

I was strong; but my strength became impaired, and the  
army of my patience fell beneath the swords of the eyes.

Hope not for union with the beloved without torment; for  
opposites are ever leagued together.

Love hath decreed against all its votaries, that relinquish-  
ment is forbidden as a wicked heresy.

Then the devotee arose and came to Uns-el-Wujood, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God (whose name be exalted!); after which, the devotee said to Uns-el-Wujood, I will this night pray, and beg of God to be rightly directed as to the course which thou

shouldst pursue. And Uns-el-Wujood replied, I hear and obey.

Meanwhile, when the people had arrived with El-Ward fi-l-Akmám at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had befallen her, her desire and transport and distraction increased; and she shed tears, and recited these verses:—

O, to whom shall I complain of the desire that I suffer, and  
my grief, and my disjunction from my beloved,  
And the flame that rageth within my bosom; but which I  
shew not, in my fear of the watcher?  
I have become extenuated like a tooth-pick, by estrange-  
ment and ardour and lamentation.  
Where is the eye of the beloved to see how my state hath  
become like that of the distracted?  
They tyrannized over me when they confined me in a place  
to which he can never come.  
I beg the sun to give a thousand salutations, at the time of  
its rising, and again at its setting,  
To the loved-one who shameth the full moon in beauty, and  
surpasseth in figure the slender branch.  
If the rose be compared to his cheek, I say of it, Thou  
resembleth it not if thou be not of my portion.<sup>14</sup>



The moisture of his mouth is like pleasant wine that would cool me when a fire flameth within me.

How can I give him up who is my heart and my soul, a cause of wasting and sickness to me, but my beloved and my physician!

And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events, and recited some verses commencing thus:—

It is dark, and my transport and disease are excited, and desire provoketh my usual pain.

The torment of separation is constant in my bosom, and trouble of mind hath rendered me destitute.

Now to return to Uns-el-Wujood:—the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres.<sup>15</sup> So he descended, and brought him some of the fibres of the palm-trees; and the devotee took them and twisted them, and made of them a kind of net,<sup>16</sup> like those used for carrying straw; after which he said, O Uns-el-Wujood, in the midst of the valley is a kind of gourd<sup>17</sup> that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this, Uns-el-Wujood replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for

him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived, upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he disappeared from before the eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst; but he found, in that place, rivers flowing, and birds warbling upon the branches, and fruit-bearing trees of the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed; and he sat at it for three days; but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Uns-el-Wujood sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahán, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahán is my native

place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition. — And after he had saluted him and wished him long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiting King. On his coming to the first of them, he looked at it; and, lo, it was a turtle-dove; and when it saw him, it raised its voice, crying, O Bountiful! <sup>18</sup> Whereupon Uns-el-Wujood fell down in a fit; and on his recovering, he uttered groans, and recited these verses: —

O turtle-dove, art thou enamoured like me? Pray then to the Lord, and warble, O Bountiful!

Is this thy cry occasioned by merriment, or is it by desire dwelling in the heart?

If thou moanest from transport on account of the beloved that hath gone, and left thee wasted and pining,  
And like me thou hast lost the object of affection, disjunction must manifest long-felt rapture.

O, may Allah guard a faithful lover! I will not relinquish her though my bones decay.

And when he had finished these verses, he wept until again he fell down in a fit; and after he had

recovered, he went on to other cages, and addressed, in a similar manner, a ring-dove, a hezár,<sup>19</sup> a nightingale, and a wood-pigeon, which last appeared as though it would utter these verses in reply:—

O thou lover, thou hast brought to my remembrance the  
time when my early strength failed,  
And an object of love, of whose form I was enamoured,  
endowed with surpassing and tempting beauty,  
Whose voice, as he sat upon the branches on the sand-hill,  
diverted me from listening to the sounds of the flute.  
A fowler set for him a snare, and took him, while he cried,  
O, that he would leave me at large!  
I hoped that he might be a man of compassion; or that,  
seeing me to be a lover, he would pity me.  
But God overthrew him after he had thus with cruelty parted  
me from my beloved.  
My desire for him hath become excessive, and hath tortured  
me with the fire of disjunction.  
May Allah guard an impassioned lover, who hath struggled  
with love and hath known my sadness,  
And seeing me so long imprisoned in my cage, will in mercy  
loose me that I may fly to my beloved.

He then looked towards his friend, the man of Ispahán, and said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Wezeer of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them. — So he said within himself, My desire is accomplished; but the time to wait is long.

Now during this period, El-Ward fi-l-Akmám

found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her; and she poured forth tears, and recited these verses:—

They have cruelly confined me from my beloved, and made me to taste of anguish in my prison.

They have tortured my heart with the fires of love, by preventing my beholding him.

In a lofty palace have they imprisoned me, on a mountain placed in the midst of the sea.

If they would have me forsake him, their wish is vain, for my love is become more trying.

How can I forsake him, when the origin of all that I suffer hath been the beholding his face?

The whole of my day is passed in sorrow, and the night I spend in thinking upon him.

Remembrance of him cheereth me in my solitude, while I find myself destitute of his presence.

Would that I knew if, after all this, fortune will consent to my heart's desire!

She then went up to the roof of the palace, and, taking some garments of the stuff of Baala-bekk, tied herself by them, and let herself down until she came to the ground. She was attired in the most magnificent of her appare, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there El-Ward fi-l-Akmám; but



when he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and recited some verses, informing him that she was a human being (not a Jinneeyeh, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him; and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel, that I may transport thee to whatsoever place thou desirest. So she embarked in the vessel, and he set it afloat with her, and when it had proceeded a little way from the land, there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared from before their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name be exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbás.<sup>20</sup> He was at that time sitting with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea they saw that vessel; and on their observing it

attentively, they found that there was in it a damsel like the full moon in the sky, having, in her ears, earrings of costly balass rubies, and on her neck, a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibráheem, the Wezeer of the King Shámikh,<sup>21</sup> and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which, she uttered groans, and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish; for I must accomplish for thee what thou desirest, and procure for thee what thou seekest: and hear from me these words. — Then he recited these verses: —

Daughter of the noble, thou hast gained thine object.

Receive good tidings, and fear not here fatigue.

This day will I collect wealth, and I will send it to Shámikh,  
attended by horsemen and heroes:

I will send to him bags of musk, and brocade, and white silver also will I send, and gold.

Yea; and my letters shall inform him for me that I am desirous of alliance with him;

And to-day will I use endeavours to aid thee, that what thou wishest for may be hastened.

I have tasted of love long, and known it, and excuse the person who hath drunk the same cup.

And when he had ended his verses, he went forth to his troops, and, having summoned his Wezeer, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shámikh, saying to him, Thou must without fail bring to me a person who is with him, named Uns-el-Wujood; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Uns-el-Wujood, thy dependant,<sup>22</sup> and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. — Then the King Dirbás wrote a letter to the King Shámikh, to the effect above mentioned, and gave it to his Wezeer, strictly charging him to bring Uns-el-Wujood, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Wezeer therefore replied, I hear and obey, — and repaired with the present to the King Shámikh. And when he came to him, he delivered to him the salutation of the King Dirbás, and gave him the letter and the present that he had brought. But when the King Shámikh saw them, and read the

letter, and saw the name of Uns-el-Wujood, he wept violently, and said to the Wezeer who was sent to him, And where is Uns-el-Wujood? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought. — Then he wept and sighed and lamented, poured forth tears, and recited these verses: —

Restore unto me my favourite: I am not in want of wealth;  
Nor do I wish for presents of jewels or of pearls.  
I brought him up an infant, upon the bed of fondness,  
And verily I am mourning and troubled for him in mind.

And after this, he looked towards the Wezeer who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Uns-el-Wujood hath been absent for a year, and his lord knoweth not whither he hath gone, nor hath he any tidings of him. But the Wezeer replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Wezeer, and shalt not enter my city. How then can I go to him without him? — So the King Shámikh said to his Wezeer Ibráheem, Go thou with him, accompanied by a party of men, and search for Uns-el-Wujood in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Wezeer of the King Dirbás, they proceeded in search of Uns-el-Wujood; and whenever they passed by Arabs<sup>23</sup> or any people, they inquired of them respecting Uns-el-

Wujood, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and the deserts and wastes, until they arrived at the shore of the sea; when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Wezeer of the King Dirbás said to the Wezeer of the King Shámikh, On what account is this mountain so named? And the latter answered, For this reason:—A Jinneeyeh sojourned upon it in ancient times, and that Jinneeyeh was of the Jinn of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Jinn, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother? —



And the Wezeer of the King Dirbás wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibráheem, the Wezeer of the King Shámikh, kissed his hands. And the Wezeer Ibráheem entered the palace, and found in its court a poor man among the servants; and he was Uns-el-Wujood. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world.<sup>24</sup> He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time. And upon this, he poured forth tears, and recited these verses: —

O thou mansion, the birds of which were singing, and the thresholds whereof were fortunate.

Until the enamoured came to thee bewailing his desire, and beheld the doors opened! <sup>25</sup>

Would that I knew where my soul is gone, that was lately in a mansion whose mistress now is distant!

It was stored with everything magnificent, and its chamberlains were happy and exalted,

And they clothed it with draperies of brocade. O, whither hath its mistress departed?

Then he wept and sighed and lamented, and said, There is no resource against that which God hath

ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baala-bekk tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil; and he uttered groans, and recited these verses:—

I came to the abode of the beloved, hoping, by beholding  
her, to assuage my transport and affliction;  
But I found her not in it, nor found I there aught save an  
ill-omened raven and owl;  
And the scene seemed to tell me, Thou hast acted cruelly, in  
severing the two desirous lovers:  
So taste thou the grief which they have tasted, and live in  
sorrow, weeping and burning.

He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so; but found her not. — Meanwhile, Uns-el-Wujood, when he was assured that El-Ward fi-l-Akmám had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requirer <sup>26</sup>

Now when they despaired of finding Uns-el-Wujood, and the heart of the Wezeer Ibráheem was troubled by the loss of his daughter El-Ward

fi-l-Akmám, the Wezeer of the King Dirbás desired to return to his country, though he had not attained his desire by his journeys. So the Wezeer Ibráheem began to bid him farewell; and the Wezeer of the King Dirbás said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahán, since it is near unto our country. The Wezeer Ibráheem replied, Do as thou desirest. And each of the Wezeers departed to his own country. The Wezeer of the King Dirbás took with him Uns-el-Wujood, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, Thou art with the Wezeer of the King Dirbás. Then they went to the Wezeer, and informed him that he had recovered; whereupon he sent to him rose-water, and sherbet of sugar, and they gave him to drink, and revived him. And they continued their journey until they approached the city of the King Dirbás, when the King sent to the Wezeer, saying to him, If Uns-el-Wujood be not with thee, come not to me ever. When, therefore, he read the order of the King, it afflicted him. Now the Wezeer knew not that El-Ward fi-l-Akmám was with the King, nor did he know the reason of the King's sending him to

Uns-el-Wujood, nor the reason of his desiring the alliance with him; and Uns-el-Wujood knew not whither they were going with him, nor that the Wezeer was sent to seek for him; nor did the Wezeer know that this was Uns-el-Wujood. And when the Wezeer saw that he was recovered, he said to him, Verily the King hath sent me on a business, and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city. — And what, said Uns-el-Wujood, is the business of the King? The Wezeer therefore related to him the whole story; and Uns-el-Wujood said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Uns-el-Wujood.

So the Wezeer rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Wezeer, Where is Uns-el-Wujood? To which Uns-el-Wujood replied, O King, I know where Uns-el-Wujood is. And the King called him near to him, and said, In what place is he? He answered, In a place very near; but inform me what thou desirest of him, and then I will bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Uns-el-Wujood said to him, Supply me with rich apparel,

and cause me to be clad in it, and I will bring to thee Uns-el-Wujood quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Uns-el-Wujood, and a cause of grief to the envious. Then he smote the hearts of beholders by his glances, and recited these verses:—

The mention of the beloved cheereth me in my solitude,  
and dispelleth my desolate feelings in estrangement.  
I know no fountain but that of tears, which, flowing from  
mine eye, assuage my anguish.  
My longing is violent: none like it existeth; and the story  
of my love and affection is wonderful.  
I pass my night with sleepless eyelid, and walk in my passion  
between Hell and Paradise.  
I possessed becoming patience; but have lost it; and love's  
only gift to me is affliction,  
I am wasted by the pain of separation from her, and longing  
hath changed my aspect and form,  
And mine eyelids are wounded by my tears, the flowing of  
which I cannot prevent.  
My strength is impaired, and I have lost my heart; and how  
many griefs in succession have I suffered?  
And my heart and my head are alike aged by the loss of a  
mistress, the most beautiful of mistresses.  
In spite of her our disjunction took place, and her only  
desire is to find and meet me.  
Will fortune, after separation and distance, grant me the  
enjoyment of union with my beloved,  
Close the book of estrangement after opening it, and efface  
my trouble by the comforts of meeting?  
And shall my beloved be my cup-companion, and my griefs  
be exchanged for pure delights?

And when he had finished his verses, the King said to him, By Allah, ye are two sincere lovers,



and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Uns-el-Wujood then said to the King, Where is El-Ward fi-l-Akmám, O King of the age? He answered, She is now with me. And he summoned the Kádee and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shámikh, informing him of all that had happened to him with respect to Uns-el-Wujood and El-Ward fi-l-Akmám.

On hearing this, the King Shámikh rejoiced exceedingly, and sent to the King Dirbás a letter, the purport of which was this:— Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine.— He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbás, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was a noted day: none more remarkable had ever been witnessed. The King Shámikh collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Uns-el-Wujood went to El-Ward fi-l-Akmám, and embraced her; and they sat weeping from the excess

of joy and happiness; and El-Ward fi-l-Akmám recited these verses: —

Happiness hath come, dispelling care and grief. We are united, and have mortified our enviers.

The fragrant zephyr of union hath blown, and revived the heart and the bowels and the body;

And the beauty of delight hath appeared with perfumes, and our drums of glad tidings have been beaten around us.<sup>27</sup>

Do not imagine that we are weeping from grief; for it is from joy that our tears have flowed.

How many terrors have we seen! but they have passed; and we have borne with patience what roused up anguish.

One hour of union hath made me forget what rendered us gray from excess of terror.

Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together; and when they recovered, Uns-el-Wujood recited these verses: —

O how sweet are the nights of the fulfilment of promise, when the beloved is just to me,

And when we are uninterruptedly united, and an end is put to our estrangement,

And fortune cometh with favours to us, after turning away from us in aversion!

Prosperity hath set up her standards for us, and we have drunk from her hand a cup of pleasure;

And we have met, and complained to each other of sorrow, and of nights during which we have suffered oppression;

But now we have forgotten our griefs, O my mistress; and may the Compassionate pardon what is passed!

How delightful is life, and how sweet is it! Union hath only increased my passion.

And after this, they embraced again, and continued carousing, and reciting verses and pleasant tales and histories, until they were drowned in the sea of love; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness and pleasure and joy. It was as though the seven days were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments.<sup>28</sup> They then went forth from their chamber, and bestowed upon the people money and dresses. And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who changeth not nor ceaseth, and to whom every thing returneth!<sup>29</sup>

## NOTES TO CHAPTER EIGHTEENTH

NOTE 1. THIS story has been given in French, but greatly abridged, by Trébutien; and in English, still more abridged, by Dr. Scott. I have felt that I could not convey a fair notion of the original without translating not only the whole of the prose (with the exception of a very few words), but also considerably more than half of the poetry. The latter, whatever may be thought of it in other respects, has the merit of being characteristic; and though specimens of the amatory poetry of the Arabs are not wanting in other parts of the present work, I hope that the reader will excuse their abundance in this story as it is entirely one of love.

The story is evidently Arabian; but the countries in which its scenes are laid are doubtful. In one part (as will be shewn in a subsequent note), we seem to have an exaggerated description of a part of the Nile, and of a small island there situate, namely that of Philæ. In another, a country is mentioned as near to Ispahán.

NOTE 2. "El-Ward fi-l-Akmám" signifies "the Rose in the Calyx," or, literally, "—— in the segments of the Calyx:" i. e. "the Rose-bud," or "the Unblown Rose."

NOTE 3. The game here mentioned appears to be that of goff.

NOTE 4. The lattice-windows in the East generally have small frames opening upon hinges.

NOTE 5. I read "baghtatan" instead of "burhatan," ■ recommended by my sheykh.

NOTE 6. My sheykh explains the meaning of "Uns-el-Wujood" (vulgarly pronounced "Anas-el-Wujood") by the words "Lezzet (or Ledhdhet) ed-Dunyà," which signify "the Delight of the World." "Uns" is here used, and in many other cases, as synonymous with "eenás," infinitive noun of "ánasa," fourth conjugation), though I do not know that it is so interpreted in any published dictionary; and "el-wujood" often signifies "the world;" as in "Hosn-el-Wujood" (a female name), "the Beauty of the World."

NOTE 7. In this verse, in the original, there is a play upon the name of Uns-el-Wujood, which I have not attempted to imitate.

NOTE 8. "Noon" and "Sád" are two letters of the Arabic alphabet. The former, lengthened, as it often is, forms an elegant curve; and the latter, without the curve, which is added to it when it occurs alone or at the end of a word, resembles the outline of a human eye, almond-shaped. — "The Benevolent" is one of the many epithets of the Deity.

NOTE 9. The prayers of two rek'ahs, here mentioned, are not the only practice observed by Muslims with the view of obtaining a right direction; several others I have described in my work on the Modern Egyptians, towards the close of Chapter xi. in the First Volume.

NOTE 10. The words which I render "the Sea of the Kunooz" are "Bahr el-Kunooz." The term "bahr" is applied to "a large river" as well as "a sea," and "Kunooz" may be rendered "Treasures:" but I prefer retaining the latter of these two Arabic words untranslated, for the following reasons: — The people who inhabit the banks and islands of the Nile from a considerable distance north of Aswán as far as Wádee es-Subōoa are called "the Kunooz;" therefore that portion of the Nile which flows through their country may be properly called "Bahr el-Kunooz;" and



Philæ, which is in this part of the Nile, near the northern limits of Nubia, is now called "the Island of Anas- (or more properly Uns-) el-Wujood." Hence it appears to me most probable that the author of this story founded it upon some tradition that was preserved in Philæ and its neighbourhood; and without having heard any exaggerated description of that picturesque island, he may have taken the liberty of magnifying it, as well as giving it a new name (which the story required him to do), and of converting a great river into a sea. Burckhardt<sup>1</sup> renders "Anas-el-Wujood" "the social pleasures of Wujood;" and adds, "Wujood, say the Arabs, was the name of the mighty King who built the temples of Philæ." But, if my memory deceive me not, I was there told that "Anas-el-Wujood," not simply "Wujood," was the name of the builder of those temples; and of his history I could learn nothing; the tradition relating to him being lost.

NOTE 11. This is commonly done in expectation of immediate death.

NOTE 12. "Abu-l-Háarith" is a surname of the lion, given to him on account of his abundant acquisitions.<sup>2</sup>

NOTE 13. Seyhoon and Jeyhoon are the rivers anciently called Jaxartes and Oxus, which flow into the sea of Aral.

NOTE 14. That is, because *he* is of my portion, according to my sheykh. But may not the meaning be, because *his* cheek cannot be rosy if *mine* be not?

NOTE 15. Of these fibres, which grow at the top of the trunk, and which are called in Arabic "leef," are made most of the ropes used by the Arabs.

NOTE 16. The kind of net here mentioned (in the original "shinf") has the form of a large sack.

<sup>1</sup> Travels in Nubia, p. 5.

<sup>2</sup> Marginal note by my sheykh.

NOTE 17. So in the Breslau edition. In the edition of Cairo, by the omission of a dot, the word signifies "branch" instead of "gourd."

NOTE 18. See Note 30 to the Introduction.

NOTE 19. The "hezár" is a species of nightingale, and is so called from the great variety of its notes; the word "hezár" (which is Persian) signifying "a thousand."

NOTE 20. "Dirbás" is one of the many Arabic words signifying "a lion."

NOTE 21. "Shámikh" signifies "high," "lofty," and "proud."

NOTE 22. This deception is accounted for by the information which El-Ward fi-l-Akmám had given to the King, respecting the obstacles that had been raised against her marriage to Uns-el-Wujood.

NOTE 23. By "Arabs," we are here to understand Bedawees, or Arabs of the Desert.

NOTE 24. In illustration of this passage, see Note 63 to Chapter iii., particularly pp. 327 *et seqq.*

NOTE 25. The Wezeer Ibráheem, it seems, inferred that Uns-el-Wujood had come to this palace, and, seeing the doors opened, had carried off his beloved.

NOTE 26. "The Requirer" is one of the epithets of the Deity.

NOTE 27. The words rendered "around us" literally signify "in the four quarters of the horizon," or, "among the flapping [standards]," as my sheykh explains in a marginal note. Perhaps these words, with those immediately con-

nected with them, may be also meant to convey an allusion to the palpitating of the heart occasioned by the hearing of glad tidings. The word which bears the significations above mentioned also signifies "palpitating" or "throbbing;" and that rendered "our drums of glad tidings" may with equal propriety be applied to any things announcing such news.

NOTE 28. "On the seventh day after a marriage, the wife receives her female relations and friends during the morning and afternoon; and sometimes the husband entertains his own friends in the evening; generally hiring persons to perform a khatmeh or a zikr."<sup>3</sup> Professional vocal and instrumental performers are also often hired on this occasion, as on others of a similar kind, to amuse each party of guests. In the case to which the present note refers, we may suppose the musicians to have been sent by the King.

NOTE 29. Next follows a long series of forty-eight anecdotes, ending with part of the four hundred and twenty-fourth Night. Twenty-two of these I have selected for translation, and here insert.

*Anecdote of a Man and his slave-girl*

It is related that a man of the inhabitants of El-Basrah purchased a slave-girl whom he educated and instructed well; and he loved her extremely, and expended all his property in diversion and amusement while he lived with her, so that nothing remained in his possession, and excessive poverty afflicted him. The slave-girl therefore said to him, O my master, sell me; for thou art in need of my price, and I am moved with pity for thee by the state of poverty into which thou hast fallen. If thou sell me and employ my price for thy support, it will be better for thee than my remaining with thee! and perhaps God (whose name be exalted!) will make thy means of subsistence ample. — So he assented to her proposal, on account of the straitness of

<sup>3</sup> From my work on the Modern Egyptians, vol. ii. ch. xiv.

his circumstances. He took her and went down with her to the market, and the broker offered her for sale to the Governor of El-Basrah, whose name was 'Abd-Allah Ibn-Maamar Et-Teymee; and she pleased him, and he bought her for five hundred pieces of gold, which sum he paid to her master. But when her master had received the money, and was about to depart, the slave-girl wept and recited this couplet: —

May the money which thou hast collected delight thee! But for me,  
nought remaineth save sorrow and anxiety.  
I say to my grievously oppressed soul, Mourn little or much: the be-  
loved is separated.<sup>4</sup>

On hearing which, her master uttered groans, and thus replied: —

If thou have not any resource in this case, and find not aught but  
death, yet excuse me.  
Eve and morn the remembrance of you will console me, and comfort  
a heart severely troubled.  
Peace be on thee! Henceforth shall no visit nor meeting take place  
between us unless Ibn-Maamar willeth.

And when 'Abd-Allah Ibn-Maamar heard their verses, and witnessed their sorrow, he said, By Allah, I will not be a means of separating you. It hath become evident to me that ye love one another; so take the money and the slave-girl, O man. May God bless thee in them both! for the separation of two lovers is painful to them. — They both, therefore, kissed his hand, and departed; and they ceased not to live together until death parted them. — Extolled be the perfection of Him whom death doth not overtake!

### *Anecdote of Two Victims of Love*

There was a graceful man of the tribe of 'Odhra, who was never free from the passion of love for a single day. And it happened that he loved a beautiful woman of his tribe, and he sent messages to her during the space of some days; but she ceased not to treat him with cruelty and aversion

<sup>4</sup> That is, my mourning will not profit me.

until desire and transport and distraction afflicted him, and he fell into a violent sickness. He confined himself to the pillow, and relinquished sleep; his case became manifest to the people, and his passion notorious; his infirmity increased, and his pain became severe, so that he almost died. His family and the family of his beloved incessantly begged her to visit him; but she refused, until he was at the point of death, when they acquainted her with this, and at length she was moved with compassion for him, and granted him the favour of a visit. And upon his beholding her, his eyes poured forth tears, and, with a broken heart, he recited these words: —

By thy life, when my corpse passeth by thee, borne upon the necks  
of four men,  
Wilt thou not follow the bier, to salute the grave in which that corpse  
shall be laid?

And when she heard his words, she wept violently, and said to him, By Allah, I did not imagine that thy desire had risen to such a pitch as to cast thee into the arms of death. Had I known that, I had aided thee in thine affair, and thou hadst enjoyed the union thou desirest. — And on his hearing what she said, his tears became like rain; and he repeated the saying of the poet: —

She drew near at the time when death was parting us, and favoured me  
with union when it would not profit me.

Then he uttered a groan, and died. And upon this, she threw herself upon him, kissing him and weeping, and she ceased not to weep until she fell down by him in a fit. And when she recovered, she charged her family that they should bury her in his grave when she should have died. Then she poured forth tears, and recited these two verses: —

We lived upon the earth a life of comfort, and the tribe and abode  
and home were proud of us;  
But fortune, with its changes, hath parted us from each other, and  
now the grave-clothes will unite us.

And after she had ended her verses, she wept violently, and ceased not to weep and wail till she fell down in a fit,



in which she remained three days; and then she died, and was buried in his grave. — This was one of the strange coincidences that have happened in love.

*Love in a School*

A boy and a slave-girl learned in one school, and the boy became affected with a violent passion for the slave-girl: so, one day, when the other boys were inadvertent, he took her tablet,<sup>5</sup> and wrote upon it these two verses: —

What sayest thou of him whom disease hath wasted by excessive love  
of thee, and who hath become perplexed;  
Who in transport and pain complaineth of his passion, unable to  
conceal the feelings of his heart?

When the slave-girl, therefore, took the tablet, she saw these verses written upon it; and after she had read them, and understood their meaning, she wept in compassion for the boy, and wrote beneath his lines, this couplet: —

If we behold a lover whom desire hath afflicted, we will confer favours  
upon him;  
And that which he requireth of us he shall obtain, whatever happen  
to us in consequence.

And it happened that the teacher came in to them, and, finding the tablet at a moment when it was lying unheeded, took it, and read what was upon it; whereat he was moved with pity for their state, and wrote these two verses (addressed to the girl) beneath those which they had written: —

Receive thy lover, and fear not punishment; for he hath become  
perplexed in his passion.  
As to the teacher, fear not his authority; for he hath long been afflicted  
by love.

Then the master of the slave-girl happened to enter the school, and he found the girl's tablet; so he took it, and read the words of the slave-girl, and those of the boy, and those

<sup>5</sup> A wooden tablet, painted white, upon which the schoolboy writes his lesson.

of the teacher; and beneath the verses of them all, he wrote this couplet:—

May God never cause a separation between you; and may your slanderer be perplexed and wearied!  
As to the teacher, never, by Allah, have my eyes beheld a greater fosterer of intrigues.

The master of the slave-girl then sent for the Kádee and witnesses, and performed the ceremony of her contract of marriage to the youth in their presence. He made for them also a feast, and treated them with great beneficence; and they continued together in joy and happiness until they were overtaken by the terminator of delights and the separator of companions.

*Anecdote of a Faithless Wife*

There was a man who had a mill, and an ass which turned it; and he had a wicked wife, whom he loved; but she hated him, and loved a neighbour of hers, who detested her, and withheld himself from her. And her husband dreamt that a person said to him, Dig in such a spot in the ass's circuit in the mill: thou wilt find a treasure. And when he awoke, he told his wife of his dream, commanding her to conceal the secret. But she acquainted with it her neighbour whom she loved, for the purpose of ingratiating herself with him, and he promised to come to her at night. Accordingly he came to her in the night, and dug in the circuit of the mill, and they found the treasure, and took it forth. He then said to her, What shall we do with this? She answered, We will divide it into two equal portions, and thou shalt part thyself from thy wife, and I will devise a stratagem to separate myself from my husband: then thou shalt marry me; and when we are united, we will put all the money together and it shall be in our possession. Her neighbour however replied, I fear that the Devil will seduce thee, and that thou wilt take some other man in my stead; for gold in the house is like the sun in the world; and the right opinion is, that the money be all in my keeping, in order that thou mayest eagerly

study to effect thy release from thy husband and to come to me. But she rejoined, I also fear the like of that which thou fearest, and I will not give up to thee my share of this money; for I was the person who gave thee information of it. And when he heard these words from her, covetousness incited him to kill her: so he killed her, and threw her into the place of the treasure; after which, daylight overtook him, and prevented his concealing her. And the miller awoke, and found not his wife; and he went into the mill, attached the ass there, and urged it with his voice; whereupon it walked on, and then stopped. The miller beat it violently; but every time that he did so, it drew back; for it took fright at the dead woman, and could not advance. All this while, the miller knew not the cause of the stopping of the ass; and he took a knife, and goaded it many times; yet still it would not move from its place; and upon this, he was enraged at it, and stabbed it in the side, and the ass fell down dead. Then, when day came, the miller saw the ass dead, and his wife dead, and found her in the place of the treasure; and his rage increased at discovering the loss of the treasure and the slaughter of his wife and the ass, and great sorrow came upon him. — All this happened in consequence of his revealing his secret to his wife, and not concealing it.

*Anecdote of a Simpleton and a Sharper*

A certain simpleton was walking along, holding the halter of his ass, which he was dragging after him; and two sharpers saw him; whereupon one of them said to his companion, I will take this ass from this man. — How wilt thou take it? said the other. The first replied, Follow me, and I will shew thee. So he followed him; and that sharper, advancing to the ass, unloosed from it the halter, and gave the ass to his companion; after which, he put the halter upon his own head and walked on behind the simpleton until he knew that his companion had gone away with the ass. Then he stopped; so the simpleton dragged him by the

halter; but he advanced not. The man therefore looked back at him, and, seeing the halter upon the head of a man, he said to him, What art thou? The sharper answered, I am thy ass, and my story is wonderful; and it is this: — I had a mother, a virtuous old woman, and I went to her one day in a state of intoxication; whereupon she said to me, O my son, turn with repentance unto God (whose name be exalted!) from these sins. But I took a staff, and beat her with it; and she uttered an imprecation against me; upon which God (whose name be exalted!) transformed me into an ass, and caused me to fall into thy possession, and I remained with thee all this time. To-day, however, my mother remembered me, and God inclined her heart towards me; so she prayed for me, and God restored me to the human shape as I was. — And the simpleton said, There is no strength nor power but in God, the High, the Great! By Allah, O my brother, absolve me of responsibility for that which I have done unto thee, in riding thee and in other things. — Then he left the sharper to go his way, and he himself returned to his house intoxicated with anxiety and grief. His wife therefore said to him, What hath afflicted thee, and where is the ass? He said to her, Hast thou no knowledge of the case of the ass? Then I will acquaint thee with it. — And he related to her the story; on hearing which, she exclaimed, Alas for the punishment that we shall receive from God, whose name be exalted! How hath it happened that all this time hath passed over us and we have been making a son of Adam to labour for us! — Then she gave alms,<sup>6</sup> and prayed for the forgiveness of God. And the man remained a long time in the house without work. So his wife said to him, How long wilt thou remain in the house without work? Go to the market and buy for us an ass with which to work. — He therefore went to the market, and stopped by the asses; and, lo, he beheld his own ass for sale. And when he recognized it, he advanced to it, and, putting his mouth to its ear, said to it, Wo to thee, O unlucky! Doubtless thou hast returned to intoxication, and

<sup>6</sup> As an atonement.



beaten thy mother again. By Allah, I will never again buy thee! — Then he left it, and departed.

*Anecdote of El-Hákim bi-amri-lláh and a Merchant of Cairo*

It is related that El-Hákim bi-amri-lláh<sup>7</sup> was riding in his state procession one day, and he passed by a garden, where he saw a man surrounded by slaves and servants; and he demanded of him a draught of water. The man therefore gave him to drink; after which he said, Perhaps the Prince of the Faithful will honour me by alighting and paying me a visit in this garden. So the King alighted, and his troops also, and entered that garden; and the man above mentioned caused a hundred carpets to be brought out, and a hundred skins,<sup>8</sup> and a hundred pillows, and a hundred dishes of fruits, and a hundred bowls full of sweets, and a hundred saucers full of sherbet of sugar. El-Hákim bi-amri-lláh was amazed at this, and he said, O man, verily thy case is wonderful. Didst thou know of our coming, and prepare for us this? — The man answered, No, by Allah, O Prince of the Faithful: I knew not of your coming. I am a merchant, of the number of thy subjects, and I have a hundred concubines; and when the Prince of the Faithful honoured me by alighting and paying me a visit, I sent to each of them, desiring her to send me the dinner in the garden; and each of them sent somewhat of her furniture and the surplus of her food and her drink. Each of them sendeth to me every day a dish of meat, and a dish of something cooling, and a dish of fruit, and a bowl full of sweetmeat, and a saucer of sherbet; and this is my dinner every day: I have not added to it any thing for thee. — And the Prince of the Faithful prostrated himself, offering up thanks to God (whose name

<sup>7</sup> El-Hákim bi-amri-lláh was the third Khaleefeh of the house of Fátiméh, in Egypt. He was celebrated for tyranny and insanity, and was the founder of the religion of the Druses. He reigned from

the year of the Flight 386 to 411. — Ed.

<sup>8</sup> Either to place the food upon or to sit upon; but in this case, I suppose, for the former purpose.



be exalted!), and said Praise be to God, who hath made to be of the number of our subjects one upon whom He hath bestowed such affluence that he feedeth the Khaleefeh and his troops without preparing for them, but only of the surplus of his food! Then he gave orders to present to him all that the government-treasury contained of coins struck during that year; and they amounted to three millions and seven hundred thousand; and he mounted not until he had caused them to be brought, and had given them to that man, saying to him, Make use of them as thy case may require; for thy generosity is worthy of a greater recompense. Then the King mounted and departed.

### *Anecdote of Anooshirwán*

The just King, Kisrà Anooshirwán,<sup>9</sup> rode forth one day to the chase, and separated himself from his troops, pursuing a gazelle; and as he proceeded after it, he saw a tract of cultivated land near unto him. He was exceedingly thirsty; so he repaired thither, and, going to the door of the house of a family, he asked for some water to drink; whereupon there came forth to him a damsel, who looked at him, and then returned to the house, and pressed for him a single sugar-cane, mixed its juice with water, poured it into a cup, and put into it some sweet-scented substance resembling dust. Then she gave it to Anooshirwán, who looked into the cup, and saw in it something like dust. He therefore drank it slowly, until he came to the end of it, when he said to the damsel, O damsel, excellent was the water, and how sweet had it been but for those particles swimming upon the surface; for they rendered it turbid. The damsel replied, O guest, I purposely threw into it those particles which rendered it turbid. — And why didst thou that? said the King. She answered, Because I saw thee to be violently thirsty,

<sup>9</sup> Anooshirwán, or Nooshirwán, was the famous Persian monarch in whose reign Mohammad was

born, and whose justice has been a theme of countless Oriental writers.

and feared that thou wouldst drink it at a single draught, and it would have been injurious to thee; and had there not been in it those particles upon the surface, thou wouldst have drunk it up quickly at once, and thy doing so would have been hurtful to thee. So the just King, Anooshirwán, wondered at her words and her intelligence, knowing that what she had said had proceeded from intelligence and acuteness and excellence of understanding; and he said to her, From how many canes didst thou press that juice? She answered, From one cane. And Anooshirwán wondered, and demanded the register of the taxes that arose from the village there; and he saw that its taxes were little; wherefore he purposed in his mind, when he should return to his seat of government, to increase those taxes; saying, Wherefore should the taxes of a village from a single sugar-cane of which this juice proceedeth be so little?

Then he departed from that village to the chase; and at the close of the day he returned to it, and passing alone by that door again, he asked a second time for water to drink; upon which that same damsel came forth to him; and, seeing and knowing him, she returned to bring him the water. But she was long absent from him. So Anooshirwán hastened her, and said, Wherefore hast thou been tardy? She answered, Because there proceeded not from one cane as much as thou wantest; therefore I pressed three canes; and there came not from them as much as before came from one cane. The King said, What is the cause of that? And she answered, The cause of it is, that the purpose of the Sultán hath become changed. He therefore asked her, Whence learnedst thou this? She answered, We have heard from the wise, that, when the purpose of the Sultán becometh changed against a people, their prosperity ceaseth, and their blessings are diminished. And Anooshirwán laughed, and dismissed from his mind that which he had purposed against the people; and forthwith he married that damsel, being pleased with the excess of her intelligence and acuteness, and the excellence of her speech.

*Anecdote of Khusrow and Sheereen and a Fisherman*

Khusrow,<sup>10</sup> who was one of the Kings [of Persia], was fond of fish; and he was one day sitting in his saloon, with Sheereen, his wife, when there came a fisherman with a large fish, which he gave to Khusrow. And the King was pleased with that fish, and gave orders to present the man with four thousand pieces of silver. But Sheereen said to him, Evil is that which thou hast done! — And why? he asked. She answered, Because if, after this, thou give any one of thy dependants this sum, he will despise it, and say, He hath given me the like of the sum which he gave to the fisherman. And if thou give him less than that, he will say, He hath despised me, and given me less than he gave to the fisherman. — So Khusrow replied, Thou hast spoken truth; but it is disgraceful in Kings to take back their gifts, and this hath passed. Sheereen however rejoined, I will contrive for thee a means of getting back the present from him. — And how so? said he. She answered, If thou desire that, call the fisherman, and ask him of what species is this fish. And if he say to thee, Of such a species, — reply, We desired one of another kind. — He therefore sent after the fisherman, who returned; and this fisherman was a person of intelligence and acuteness; and the King Khusrow asked him, of

<sup>10</sup> Khusrow Parwéz, or Parvéz, was a very famous monarch, grandson of Anooshirwán, and contemporary with Mohammad. Having been driven from his country by his uncle, he “took refuge with the Greek Emperor Maurice, by whose assistance he defeated the usurper, and recovered his crown. Khusrow, whilst at Maurice’s court, married his daughter Irene [called by the Persians. ‘Shereen,’ signifying ‘Sweet’], who is highly celebrated in the East for her singular beauty. . . . The throne of this prince is celebrated by many Eastern his-

torians. It is said to have been of such vast extent, that it was supported by forty thousand columns of silver; and that, among other magnificent ornaments, a thousand globes, suspended in the dome, shewed, by various movements, the motions of the heavenly bodies: thirty thousand pieces of embroidered tapestry adorned the walls; and underneath were vaults containing immense treasures in gold, silver, and precious stones.” (Richardson’s Persian, Arabic, and English Dictionary, Johnson’s edition, *voce* parwéz.)

what species was the fish which he had brought; whereupon the fisherman kissed the ground, and said, This fish is of a mixed kind, and of no one particular species. And Khusrow laughed at his words, and gave orders to present him with four thousand more pieces of silver.

The fisherman therefore went to the treasurer, and received from him eight thousand pieces of silver, which he put into a leathern bag that he had with him; and he raised it upon his neck, and was about to go forth, when there fell from him one piece of silver; upon which he set down the leathern bag from his shoulders, and stooped to pick up the piece of silver, and took it. Now the King and Sheereen were looking at him; and Sheereen said, O King, hast thou seen the vileness of this man, and his meanness, in that when there fell from him a piece of silver, it was not easy for him to leave it for one of the pages of the King to take it? And when the King heard her words, he was enraged at the fisherman, and said, Thou hast spoken truth, O Sheereen. Then he gave orders to bring back the fisherman, and said to him, O thou devoid of spirit! Thou art not a man! How was it that thou puttest down this money from thy shoulders, and stoopedst for a piece of silver, and wast too covetous to leave it in its place? — But the fisherman kissed the ground, and answered, May God prolong the life of the King! I took not up that piece of silver from the ground on account of its value in my estimation; but I did so because upon one of its faces is the effigy of the King, and upon its other face his name, and I feared that some person might put his foot upon it unknowingly, and that would be dishonouring the name of the King, and his effigy; and I should be the one to be blamed for this offence. And the King wondered at his words, and approved what he said, and gave orders to present him with four thousand more pieces of silver. He also commanded a crier to proclaim and say, It is not fit that any one should follow the counsel of women; for he who followeth their counsel will lose with his piece of silver two pieces of silver beside.



*Anecdote of Yahyà El-Barmekee*

It is related that Yahyà the son of Khálid El-Barmekee went forth from the palace of the Khaleefeh to return to his house, and saw, at the door of the house, a man, who, when he approached, rose and saluted him, and said to him, O Yahyà, I am in need of that which is in thy hand, and I beg of God to conciliate thy favour for me. And Yahyà gave orders to appropriate to him a place in his house, and commanded his treasurer to take to him every day a thousand pieces of silver, and directed that he should be fed with the choicest of his food. Thus the man remained a whole month; at the expiration of which, he had received thirty thousand pieces of silver; but he feared that Yahyà would take from him the money, on account of its large amount: so he departed privily. And they informed Yahyà of this. He however replied, By Allah, had he remained with me for his life, and for all his days, I had not withheld my gifts, nor deprived him of the honours of my hospitality. — And the excellencies of the Barmekees were incalculable, and their virtues cannot be fully described: especially those of Yahyà the son of Khálid; for he chiefly abounded in illustrious actions, as the poet hath said of him: —

I asked Liberality, Art thou free? He answered, No; but I am the slave of Yahyà the son of Khálid.  
By purchase? said I. — God forbid! he answered; for he had me by inheritance from father after father.

*Mohammad El-Emeen and the Slave-girl El-Bedr el-Kebeer*

Jaafar the son of Moosà El-Hádee <sup>11</sup> had a slave-girl, a lute-player, whose name was El-Bedr el-Kebeer, <sup>12</sup> and there was not in her time any more beautiful in face, or of more just figure, or more graceful, or more skilful in the art of singing, and striking the chords: she was endowed with the utmost loveliness and elegance, and every charm.

<sup>11</sup> El-Hádee was the brother and immediate predecessor of Hároon Er-Rasheed. <sup>12</sup> Literally, "the Great Full Moon."



And Mohammad El-Emeen<sup>13</sup> the son of Zubeydeh heard of her, and besought Jaafar to sell her to him: but he replied, Thou knowest that it becometh not such a person as myself to sell female slaves and to set prices upon concubines; and were she not brought up in my house, I would send her as a present to thee, and not covetously withhold her from thee. Then Mohammad El-Emeen repaired one day, for the purpose of exhilaration, to the house of Jaafar, who thereupon shewed him the hospitality suitable to friends, and ordered his slave-girl El-Bedr el-Kebeer to sing to him and make him merry. She therefore tuned the instruments, and sang with the sweetest of melodious tones. And Mohammad El-Emeen betook himself to drinking and making merry, and ordered the cup-bearers to give abundance of wine to Jaafar, that they might intoxicate him. He then took the slave-girl with him, and repaired to his residence; but he extended not his hand towards her. And in the morning he gave orders to invite Jaafar; and when he came he placed the wine before him, and commanded the slave-girl to sing to him within the curtain. When Jaafar, therefore, heard her voice, he knew her; and he was enraged at this; but he shewed not his rage, by reason of the nobleness of his nature, and his magnanimity; and he manifested no change in his convivial converse. And as soon as the carousal was ended, Mohammad El-Emeen gave orders to one of his dependants to fill the skiff in which Jaafar had come to him, with pieces of gold and silver, and varieties of jewels and jacinths and rich apparel, and exceeding wealth. So he did as he commanded him, putting into the skiff a thousand myriads of pieces of money, and a thousand large pearls, each pearl of the value of twenty thousand pieces of silver; and he ceased not to put in it varieties of rarities, until the boatmen called out for aid, and said, The skiff cannot carry any thing more. And he ordered them to convey the wealth to the house of Jaafar. — Such are the noble actions of the great. May God have mercy on them!

■ The son and next successor of Hároon Er-Rasheed.

*Anecdote of El-Fadl and Jaafar the Barmekees*

Sa'eed the son of Sálím El-Báhílee saith, My circumstances became difficult in the time of Hároon Er-Rasheed; many debts were accumulated upon me, burdening my back, and I was unable to discharge them. My means were contracted, and I became perplexed, not knowing what to do; for payment was vehemently urged upon me, the persons to whom I was indebted surrounded my door, those who had demands to make crowded upon me, and the creditors constantly importuned me. Thus my invention of expedients was straitened, and my trouble of mind was excessive. So when I saw my affairs involved in difficulty, and my circumstances changed, I repaired to 'Abd-Allah the son of Málik El-Khuzá'ee, and besought him to aid me by his advice, and direct me to the door of relief by his good counsel; and he said, No one can save thee from thy trouble and anxiety, and straitness and grief, except the Barmekees. I replied, And who can bear their pride, and endure their haughtiness? — Thou wilt bear that, he rejoined, for the sake of amending thy circumstances. I therefore rose from his presence, and went to El-Fadl and Jaafar, the sons of Yahyà the son of Khálid, related to them my case, and shewed them my condition. And they said, May God give thee his aid, and render thee independent of his creatures by his beneficence, and liberally bestow on thee abundant prosperity, and grant thee sufficiency above any being beside Him; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their wants.

So I departed from them, and returned to 'Abd-Allah the son of Málik with contracted bosom, perplexed mind, and broken heart, and repeated to him what they had said; and he replied, It is expedient that thou remain to-day with us, that we may see what God (whose name be exalted!) will decree. I therefore sat with him a while; and, lo, my young man approached and said, O my master, at our door are many mules, with their loads, and with them is a man who

saith, I am the agent of El-Fadl the son of Yahyà, and Jaafar the son of Yahyà. Upon this, 'Abd-Allah the son of Málik said, I hope that relief hath approached thee: rise then, and see what is the affair. Accordingly, I rose from his presence, and hastened running to my house, and saw at my door a man with a note, in which was written, —

When thou hadst been with us, and we had heard thy words, we repaired, after thy departure, to the Khaleefeh, and informed him that thou hadst been reduced to the ignominious necessity of begging; whereupon he commanded us to convey to thee, from the government-treasury, a million pieces of silver. But we said to him, This money he will disburse to his creditors, and he will pay with it his debts; and whence is he to sustain himself? So he gave orders to present thee with three hundred thousand pieces of silver besides. And each of us also hath sent to thee, of his proper wealth, a million pieces of silver. The whole sum, therefore, is three millions and three hundred thousand pieces of silver, wherewith thou shalt amend thy circumstances and affairs.

See then this generosity evinced by these noble persons. May God (whose name be exalted!) have mercy on them!

#### *Anecdote of a Deceitful Wife*

It is related that a woman practised a stratagem against her husband; and it was this: — Her husband brought her a fish, on a Friday, and desired her to cook it and make it ready by the time that the congregational prayers should be ended. He then went forth to his work; and her friend came to her, and invited her to attend a wedding in his house; to which she assented. She put the fish into a water-jar in her abode, and went with him, and remained absent from her house until the next Friday; while her husband was searching in other houses, and inquiring for her; but no one gave him any tidings of her. Then she came on the following Friday, and took forth to him the fish alive, and, having collected a number of people before him, related to them

her tale; whereupon they pronounced the man a liar, and said to him, It is impossible that the fish should remain alive all this time. They made it appear evident that he was mad, and imprisoned him and laughed at him.

*Anecdote of a Homicide*

The shereef Hoseyn the son of Reiyán hath related, that the Prince of the Faithful, 'Omar the son of El-Khattáb, was sitting one day to judge the people, and to exercise jurisdiction among his subjects, attended by the chiefs of his companions, of those possessed of judgment and just perception. And as he sat, there approached him a young man, of the most comely of young men, of clean apparel, upon whom two of the most comely of young men had laid hold; and they dragged him by the upper edge of his vest, and stationed him before the Prince of the Faithful. So the Prince of the Faithful looked at the two young men, and at the other, and, having ordered them to withdraw from him, caused him to draw near unto him, and said to the two young men, What is your affair with him? — O Prince of the Faithful, they answered, we are two brothers by the same mother, and suited to follow the truth. We had a father, a very old man, prudent, honoured among the tribes, free from meannesses, well known for virtues, who reared us from infancy, and bestowed on us great favours, a person of abundant virtues and illustrious actions, deserving of the praise of the poet: —

They said, Is Aboo Sakr of Sheybán? I answered them, Nay, by my life; but Sheybán is of him: <sup>14</sup>  
 For how many a father hath derived eminence from a noble son,  
 as did 'Adnán from God's Apostle!

And he went forth to an orchard belonging to him, to recreate himself among its trees, and to pluck its ripe fruits, and this young man slew him, swerving from the path of rectitude. We therefore request thee to retaliate his offence, and to

<sup>14</sup> "Sheybán" is the name of a tribe.



pass sentence upon him in accordance with the command of God.

So 'Omar cast a terrifying glance at the young man, and said to him, Thou hast heard what these two young men have stated. What then sayest thou in reply? — Now that young man was of firm heart and bold tongue; he had cast off the garments of dastardy, and divested himself of the apparel of fear: so he smiled, and spoke with a most eloquent tongue, complimenting the Prince of the Faithful with elegant language. Then he said, By Allah, O Prince of the Faithful, I have retained in my mind their charge, and they have spoken truth in that which they have said in relating what happened and the command of God is a determinate decree. But I will state my case before thee, and it is thine to decide upon it. Know, O Prince of the Faithful, that I am of the choicest of the genuine Arabs, who are the most noble of the races under heaven. I grew up in the dwellings of the desert, and gloomy times of oppressive sterility afflicted my people; wherefore I came to the environs of this town, with my family and wealth and children. I followed one of the roads around it leading amid its gardens of trees, with she-camels of high estimation and dear unto me, among which was a male camel of high breed and of numerous offspring and beautiful form, whereby they bore abundantly, and he walked among them like a king wearing a crown. Now one of the she-camels ran away to the orchard of the father of these two young men, and its trees appeared above the wall, and she reached them with her lips; so I drove her away from that orchard. But, lo, a sheykh appeared through an interstice of the wall, the flame of his rage casting forth sparks, and with a stone in his right hand; and he walked like the lion that swayeth <sup>15</sup> in his pace, and, smiting the male camel with that stone, he killed it; for the stone struck its eye. Therefore when I saw that the male camel had fallen down by my side, I felt the burning coals of anger lighted in my heart, and I took up that same stone,

<sup>15</sup> I read "khatara," as recommended by my sheykh, instead of "hadara" or "hadira."



and smote him with it, and it was the cause of his destruction. Thus he found an evil result to his action; the man being killed with that wherewith he had killed. And when he was struck with the stone, he uttered a great cry and a painful shriek; whereupon I hastened from my place; but these two young men hastened after me, and laid hold upon me; and they brought me unto thee, and placed me before thee.

On hearing this, 'Omar (may God, whose name be exalted, be well pleased with him!) said, Thou hast confessed the crime that thou hast committed: liberation hath become difficult, retaliation is necessary and there is no opportunity of escape. The young man replied, I hear and obey the sentence which the Imám hath passed, and consent to that which the law of El-Islám requireth. But I have a young brother, and he had an old father, who, before his death, assigned him abundant wealth, and a great sum of gold, and committed the care of him to me, calling God to witness against me, and saying This is in trust with thee for thy brother: keep it then carefully. I therefore received that money from him, and buried it; and no one knoweth of it but myself. So if thou now pass sentence of death upon me, the wealth will be lost, and thou wilt be the cause of its loss, and the child will sue thee for his right on the day when God will judge his creatures. But if thou grant me three days' delay, I will appoint some one to act as guardian to the boy, and I will return to discharge my obligation; and I have one who will be my surety for the fulfilment of this promise. — And upon this, the Prince of the Faithful hung down his head. Then he looked at those who were present, and said, Who will be surety unto me for his return to his place? — And the young man looked at the faces of those who composed the assembly, and, pointing to Aboo-Dharr <sup>16</sup> in preference to the rest of the persons present, said, This will be my guarantee and my surety. So 'Omar (may God, whose name be exalted, be well pleased with him!) said, O Aboo-

<sup>16</sup> A celebrated and highly-esteemed relater of the sayings and actions of the Prophet.

Dharr, hast thou heard this saying, and wilt thou be surety unto me for the return of this young man? He answered, Yes, O Prince of the Faithful: I will be surety for him for three days. 'Omar, therefore, consented to this, and gave permission to the young man to depart.

And when the period of delay had drawn towards its close, and the time had almost expired, or had expired, the young man had not come unto the assembly of 'Omar, whom the Companions<sup>17</sup> were surrounding like the stars around the moon. Aboo-Dharr was present, and the plaintiffs were waiting, and they said, Where is the delinquent, O Aboo-Dharr? How shall he who hath fled return? But we will not move from our place until thou bring him to us, that our blood-revenge may be taken. — Aboo-Dharr replied, By the Omniscient King, if the three days expire and the young man shalt not have come, I will discharge the obligation of surety, and surrender myself to the Imám! And 'Omar (may God be well pleased with him!) said, By Allah, if the young man delay his coming, I will assuredly pass sentence upon Aboo-Dharr according as the law of El-Islám requireth! And upon this, the tears of the persons present flowed, and the sighs of the spectators rose, and great was the clamour. The chiefs of the Companions proposed to the two young men to take the pecuniary compensation, and obtain the thanks of the people. But they refused, and would admit nothing but the taking of the blood-revenge.

While the people, however, were in a state of tumult and clamour in their lamentation for Aboo-Dharr, lo, the young man approached, and stood before the Imám, and greeted him with the most courteous salutation. His face was shining brightly, and glistening with perspiration; and he said to the Imám I have committed the youth unto his maternal uncles, and acquainted them with all his affairs and informed them of what had been done with his wealth: then I rushed into the sultry mid-day heat, and fulfilled my promise with the fidelity of the ingenuous. And the

<sup>17</sup> The Companions of the Prophet.

people wondered at his veracity and good faith, his ready offering of himself to death, and his boldness. And some of them said, How generous a young man art thou, and how faithful in the performance of thy promise and duty! But the young man replied, Are ye not convinced that when the period of death hath come, no one can escape from it? Verily I fulfilled my promise that it might not be said, Fidelity hath departed from among men. — And Aboo-Dharr said, By Allah, O Prince of the Faithful, I became surety for this young man and knew not of what tribe he was, nor had I seen him before that day. But when he turned from all else who were present, and desired me, and said, This will be surety and guarantee for me, — I deemed it not right to reject him, and humanity refused to disappoint his desire; for there is no evil in complying with a desire, that it may not be said, Virtue hath departed from among men. — And upon this, the two young men said, O Prince of the Faithful, we give up to this young man the blood of our father, since he hath converted sadness into a cause of cheerfulness, that it may not be said, Kindness hath departed from among men. And the Imám rejoiced at the pardon granted to the young man, and at his veracity and his fidelity in the performance of his duty, and he highly extolled the humanity of Aboo-Dharr above his companions, and approved of the resolution of the young men in the shewing of kindness: he bestowed upon them grateful thanks, and recited, as applicable to their case, the saying of the poet: —

He who acteth kindly among men will be requited for it. Kindness is not lost with God nor with men.

Then he offered to pay them the fine for their father's blood from the government-treasury. But they said, Verily we pardoned him from a desire of seeing the face of God, the Bountiful, the Exalted; and he whose intention is of this nature doth not make his kindness to be followed by reproach for his benefits, nor by detriment.

*Anecdote of an Impudent Thief*

A man, who was a robber, turned with repentance unto God (whose name be exalted!), and his repentance was sincere, and he opened for himself a shop in which to sell stuffs. This life he led for a length of time; and it happened, one day, that he locked his shop, and went to his house; and one of the artful robbers came, and, having disguised himself in the garb of the owner of the shop, took forth from his sleeve some keys. This was in the night; and he said to the watchman of the market, Light for me this candle. So the watchman took it from him, and went to light it;<sup>18</sup> and the robber opened the shop, and lighted another candle that he had with him; and when the watchman came again, he found him sitting in the shop, with the account-book in his hand, and he was looking at it, and calculating with his fingers. Thus he continued to do until the first appearance of daybreak, when he said to the watchman, Bring me a camel-driver with his camel, to convey for me some of the merchandise. Accordingly he brought him a camel-driver with his camel, and the robber took and gave him four bales of stuffs, which he placed upon the camel. Then he locked the shop, gave to the watchman two pieces of silver, and followed the camel-driver; the watchman believing that he was the owner of the shop.

And when the morning arrived, and daylight appeared, the owner of the shop came, and the watchman began to greet him with prayers for his prosperity, on account of the two pieces of silver. So the owner of the shop disavowed what he said, and wondered at it; and when he opened the shop, he found the wax that had run down from the candles, and the account-book thrown down, and, examining the shop, he found four bales of stuffs missing; whereupon he said to the watchman, What hath happened? He therefore told him of that which had been done in the night, and of what had been said to the camel-driver respecting the bales; and the owner of the shop said, Bring to me the camel-

<sup>18</sup> See Note 7 to Chapter v.



driver who took up the bales with thee at daybreak. The watchman replied, I hear and obey; — and brought him. And the owner of the shop said to him, Whither conveyedst thou the stuffs at daybreak? He answered, To such a landing-place, and I stowed them in the vessel of such-a-one. And the merchant said to him, Go with me thither. He accordingly went thither with him, and said to him, This is the vessel, and this is her owner. So he said to the boatman, Whither conveyedst thou the merchant and the stuffs? He answered, To such a place, and he brought to me a camel-driver, who placed the stuffs upon his camel, and departed, and I know not whither he went. The owner of the shop said to him, Bring me the camel-driver who conveyed the stuffs from thee. And he brought him; and he said to him, Whither conveyedst thou the stuffs from the vessel, with the merchant? — To such a place, he answered. And he said to him, Go with me thither, and shew it to me. And the camel-driver went with him to a place distant from the bank of the river, acquainted him with the Khán in which he had deposited the stuffs, and shewed him the magazine of the [pretended] merchant. So he advanced to the magazine and opened it, and found the four bales of stuffs in their original state, unopened; and he gave them to the camel-driver. The robber had placed his cloak upon the stuffs; and the owner of the stuffs handed it also to the camel-driver, who placed the whole upon his camel. Then he closed the magazine, and departed with the camel-driver. And, lo, the robber confronted him, and followed him until he had embarked the stuffs in the boat; when he said to him, O my brother, mayest thou be in the keeping of God! Thou hast taken thy stuffs, and nought of them is lost: so give me the cloak. — And the merchant laughed at him, and gave him the cloak, and did not molest him; and each of them went his way.

*Compact of Mesroor with Ibn-El-Káribee*

The Prince of the Faithful, Hároon Er-Rasheed, was troubled one night with an exceeding restlessness; so he



said to his Wezeer Jaafar the son of Yahyà El-Barmekee, I am sleepless this night, and my heart is contracted, and I know not what to do. Now his eunuch Mesroor was standing before him, and he laughed. The Khaleefeh therefore said to him, At what dost thou laugh? Dost thou laugh in contempt of me, or because thou art mad? — He answered, No, by Allah, O Prince of the Faithful, by thy relationship to the chief of Apostles, I did it not willingly; but I went forth yesterday to walk without the palace, and proceeded until I came to the bank of the Tigris, where I saw a crowd of people collected together: so I stopped, and I saw a man making the people laugh. He is named Ibn-El-Káribee. And I remembered just now his words, and laughter overcame me; for which I beg thy pardon, O Prince of the Faithful. — Upon this, the Khaleefeh said, Bring him unto me immediately. Mesroor therefore went forth and hastened until he came to Ibn-El-Káribee; and he said to him, Answer the summons of the Prince of the Faithful. — I hear and obey, replied Ibn-El-Káribee. And Mesroor said to him, But on the condition that, if thou go in to him and he bestow upon thee any thing, the quarter of it shall be thine, and the rest be mine. — Nay, replied Ibn-El-Káribee; thou shalt have half, and I half. But Mesroor said, No. And Ibn-El-Káribee said, I will have a third, and thou shalt have two thirds.<sup>19</sup> And to this, Mesroor assented, after excessive striving.

Then Ibn-El-Káribee arose and went with him, and when he came into the presence of the Prince of the Faithful, he greeted him with the salutation usually given to Khaleefehs, and stood before him; and the Prince of the Faithful said to him, If thou do not make me laugh, I beat thee three times with this leathern bag. So Ibn-El-Káribee said within himself, And it will be no great matter if three blows be inflicted with this leathern bag, when beating with whips hurteth me not. For he imagined that the leathern bag was

<sup>19</sup> In the original, "*thou shalt have a third, and I will have two thirds;*" but this is inconsistent

both with what precedes and what follows.

empty. He then uttered sayings that would make the enraged to laugh, with varieties of drolleries; but the Prince of the Faithful laughed not, nor even smiled; and Ibn-El Káribee wondered at him, and was vexed, and feared; and the Prince of the Faithful said to him, Now thou hast deserved the beating. Accordingly, he took the leathern bag, and beat him once; and there were in it four pebbles, each pebble of the weight of two pounds; and the blow fell upon his neck: so he uttered a great cry, and, remembering the agreement made between him and Mesroor, he said, Pardon, O Prince of the Faithful! Hear from me two words! — The Khaleefeh replied, Say what thou wilt. And he said, Verily Mesroor imposed on me a condition, and I agreed with him respecting it; and it was, that of whatsoever the Prince of the Faithful should bestow upon me, one third of it should be for me, and two thirds for him; and he consented not to this my proposal save after excessive striving. Now thou hast not bestowed on me aught save beating, and this blow is my share, and the remaining two blows are his share; for I have received my share, and here he is standing, O Prince of the Faithful; therefore pay him his. — And when the Prince of the Faithful heard his words, he laughed until he fell backwards; and, having called Mesroor, he gave him a blow, whereupon he cried out, and said, O Prince of the Faithful, the third sufficeth me, and do thou give him the two thirds. And the Khaleefeh laughed at them, and gave orders to present each of them with a thousand pieces of gold. And they departed, rejoiced at that which he had bestowed upon them.

*Anecdote of a Devotee, Son of Hároon Er-Rasheed* <sup>20</sup>

The Prince of the Faithful, Hároon Er-Rasheed, had a son who had attained the age of sixteen years, and he was averse from the world, following the course of the abstinent and the devotees. He used to go forth to the burial-grounds,

<sup>20</sup> This anecdote seems to be before related, of 'Alee the son founded upon one which I have of El-Ma-moon. See vol. i. p. 325.

and to say, Ye were in possession of the world; but that saved you not; and ye have gone unto your graves. Would then that I knew what ye said,<sup>21</sup> and what was said unto you! — And he wept as the fearful and the dreading, and recited the saying of the poet: —

The funerals constantly terrify me, and the weeping of the wailing women grieveth me.

And it happened that his father passed by him one day, proceeding in state, surrounded by his wezeers and the great men of his empire and of the people of his dominions, and they saw the son of the Prince of the Faithful with a woollen jubbeh<sup>22</sup> upon his body, and a piece of woollen stuff (as a turban) upon his head. So one of them said to another, This youth hath disgraced the Prince of the Faithful among the Kings, and if he reproved him, he would relinquish his present course. And the Prince of the Faithful, hearing their words, spoke to him on that subject, and said to him, O my child, thou hast disgraced me by thy present life. But his son looked at him, and answered him not. Then he looked at a bird upon one of the battlements of the palace, and said to it, O bird, by Him who created thee, drop upon

<sup>21</sup> This, as my sheykh explains, alludes to the questions put by the two Angels, Munkar (vulgarly called Nákir) and Nekeer, who examine the dead, and torture the wicked, in the grave. — When the dead has been deposited in the grave, a person (called a Mulakkin) is generally employed to instruct him how to answer these questions, and usually addresses him thus: — “O servant of God! O son of a handmaid of God! know that, at this time, there will come down to thee two angels commissioned respecting thee and the like of thee. When they say to thee, ‘Who is thy Lord?’ answer them, ‘God is my Lord,’ in truth; and when they ask thee concerning the Prophet, or the man who hath been

sent unto you, say to them, ‘Mohammad is the Apostle of God,’ with veracity; and when they ask thee concerning thy religion, say to them, ‘El-Islám is my religion;’ and when they ask thee concerning thy book of direction, say to them, ‘The Kur-án is my book of direction, and the Muslims are my brothers;’ and when they ask thee concerning thy Kibleh, say to them, ‘The Kaabeh is my Kibleh; and I have lived and died in the assertion, that there is no deity but God, and Mohammad is God’s Apostle:’ and they will say, ‘Sleep, O servant of God, in the protection of God.’” (From my work on the Modern Egyptians.)

<sup>22</sup> See Note 29 to Chapter vi.

my hand. Whereupon the bird darted down upon the youth's hand. And he said to it, Return to thy place. And it returned. He then said to it, Drop upon the hand of the Prince of the Faithful. But it refused to do so. And the youth said to his father, Thou hast disgraced *me* among the Welees <sup>23</sup> by thy love of the world, and I have resolved to part from thee, never to return unto thee save in the world to come. Then he went down the river to El-Basrah, where he employed himself in working with the labourers in mud; <sup>24</sup> and he worked not each day save for a piece of silver and a sixth: <sup>25</sup> with the sixth, he fed himself; and with the piece of silver, he gave alms.

Aboo-'Âmir of El-Basrah hath related as follows:—A wall having fallen in my house, I went forth to the station of the labourers, to see for a man to repair it; and my eye fell upon a comely youth, of beautiful countenance; whereupon I went to him and saluted him and said to him, O my friend, dost thou desire service? He answered, Yes. And I said, Arise and come with me to build a wall. He replied, On certain conditions which I will impose upon thee. — O my friend, said I, what are they? He answered, The hire shall be a piece of silver and a sixth; and when the Muëddin chanteth the call to prayer, thou shalt let me go to pray with the congregation. I replied, Well. Then I took him and went with him to the house, and he worked in a manner of which I have not seen the like. And I mentioned to him the dinner; but he said, No:—so I knew that he was fasting. And when he heard the call to prayer, he said to me, Thou knowest the condition. I replied, Yes. And he loosed his girdle, and applied himself to the ablution, performing it in a manner that I have not seen surpassed.<sup>26</sup>

<sup>23</sup> The favourites of God, or saints.

<sup>24</sup> That is, in building, in which mud is largely used, with, or instead of, lime.

<sup>25</sup> The name of the sixth of the dirhem (which latter, as it was the standard of silver coin, I call "a piece of silver,") is "dánik."

<sup>26</sup> Numerous ejaculations (short prayers) are uttered by the more strict Muslims in the performance of the ablution; but most persons more or less neglect these.—See my "Modern Egyptians," vol. i. ch. iii.



He then went forth to prayer, and, having prayer with the congregation, he returned to his work. And when the afternoon-call to prayer was chanted, he performed the ablution again and went to prayer, and returned to his work. Upon this I said to him, O my friend, the period of work is ended; for the work of the labourers is until the time of afternoon-prayers. But he replied, Extolled be the perfection of God! Verily my work is until night. — And he ceased not to work till night, when I gave him two pieces of silver; on seeing which, he said, What is this? I answered, By Allah, this is but a portion of thy hire, on account of thy diligence in my service. But he threw them back to me, saying, I desire not any addition to that for which we agreed together. I urged him; but could not prevail upon him. So I gave him a piece of silver and a sixth, and he went away.

And when the next morning came, I went early to the station; but found him not. I therefore inquired respecting him; and it was told me, He cometh not hither save on Saturday only. And when the next Saturday arrived I repaired to that place, and found him; and I said to him, In the name of Allah, do me the favour to come to work. He replied, On the conditions which thou knowest. I said, Yes. And I went with him to my house, and stood and looked at him without his seeing me. And he took a handful of mud, and placed it upon the wall, and, lo, the stones ranged themselves, one upon another. So I said, Thus are the Welees of God! He worked that day, and exceeded what he had done before; and when the night came, I paid him his hire, and he took it and departed.

Again, on the third Saturday, I went to the station; but found him not; wherefore I asked respecting him, and was answered, He is sick, and lying in the booth of such a woman. This was an old woman well known for devotion, and she had a booth of reeds in the burial-ground. And I went to the booth, and entered it; and, lo, he was lying upon the ground, with nothing under him: he had placed his head



upon an unburnt brick, and his face was beaming with light. I saluted him, and he returned my salutation; and I seated myself at his head, weeping on account of his youth, and his absence from his native place, and his aptness to the obedience of his Lord. Then I said to him, Hast thou any want? He answered, Yes. — And what is it? I asked. He answered, To-morrow come to me, at the mid-time between sunrise and noon, and thou wilt find me dead. Wash me, and dig my grave, without acquainting any one with it; and shroud me in this jubbeh that is upon me; and after unsewing it, search its breast, take forth what is within it, and keep it in thy possession. Then, when thou hast prayed over me, and deposited my body in the earth, repair to Baghdád, and watch for the Khaleefeh, Hároon Er-Rasheed, until he cometh forth, and give him what thou shalt find in the breast of my jubbeh, with my salutation. — Having said this, he repeated the professions of the faith, and praised his Lord with the most eloquent words, and recited these verses: —

Convey the deposite of him whom death awaiteth to Er-Rasheed; for thou wilt be rewarded for that act;  
 And say to him, A stranger, desirous of beholding thee, long loving and distant, hath offered thee his homage.  
 Neither hatred nor weariness hath removed him from thee; for by kissing thy right hand,<sup>27</sup> he is brought near to God;  
 But that which hath estranged him from thee, O my father, is a soul which forbearcth to share thy worldly pleasures.

Then he employed himself in begging God's forgiveness, and in prayer, and invoking blessings upon the Chief of the Just,<sup>28</sup> and reciting some verses of the Kur-án, and repeated these lines: —

O my father, be not thou deceived by enjoyment; for life will pass away, and enjoyment will end.  
 When thou art informed that a people are oppressed, know that thou wilt be inquired of respecting them;<sup>29</sup>  
 And when thou conveyest a corpse unto the tombs, know that thou likewise wilt be borne after it.

<sup>27</sup> That is, by honouring thee  
 ■ his father.

<sup>28</sup> The Prophet.

<sup>29</sup> On the day of judgment.

And when the youth had ended his charge and his recitations, I departed from him and went to my house. And on the following morning I repaired to him again, at the mid-time between sunrise and noon, and found that he had died. May the mercy of God be on him! So I washed him, and unsewed his jubbeh, and I found in its breast a ruby worth thousands of pieces of gold; whereupon I said within myself, By Allah, this young man hath abstained from worldly pleasures with the extreme of abstinence.

Then, after I had buried him, I repaired to Baghdád, and, arriving at the palace of the Khaleefeh, I watched for Er-Rasheed's coming forth until he came; when I presented myself before him in one of the streets, and gave to him the ruby. As soon as he saw it, he knew it, and fell down in a fit; upon which the servants laid hold upon me; but when he recovered, he said to them, Loose him, and send him with courtesy to the palace. So they did as he commanded them; and on his entering his palace, he summoned me, and took me into his chamber, and said to me, What did the owner of this ruby? I answered him, He is dead. And I described to him his case; whereupon he wept, and said, The son hath profited, and the father hath been disappointed! Then he called out, O such-a-one! (naming a female); — and a woman came forth; but when she saw me, she was about to return: so he said to her, Come hither. Thou needest not mind him. — She therefore entered and saluted, and he threw to her the ruby; on seeing which she uttered a great cry, and fell down in a fit. And when she recovered from her fit, she said, O Prince of the Faithful, what hath God done with my son? He said to me, Acquaint her with his case. And weeping overcame him. Accordingly I informed her of his case; and she began to weep, and to say with a faint voice, O, how I longed to meet thee! O delight of mine eye! Would that I had given thee to drink when thou foundest not any to do so! Would that I had cheered thee when thou foundest not a cheerer! — Then she poured forth tears, and recited these verses: —

I weep for a stranger who died in solitude, with no friend unto whom to complain of his misery.

After glory, and union with those who loved him, he became lone and desolate, seeing no one.

What fortune concealeth a while will be manifest. Death never spareth any one among us.

O absent! my Lord decreed thine absence; and after nearness thou becamest remote from me!

Though death makes me hopeless of meeting thee now, O my son, we shall meet on the day of account.

And I said, O Prince of the Faithful, was he thy son? He answered, Yes; and before I held this office he used to visit the learned men, and keep company with the just; and when I assumed this office he avoided me, and estranged himself from me. So I said to his mother, This youth is devoted unto God (whose name be exalted!), and probably adversities may befall him, and he may be afflicted with trials; therefore give to him this ruby, that he may find it in the time of his wanting it. Accordingly, she gave it to him, conjuring him to retain it, and he complied with her desire and took it from her. Then he left our worldly enjoyments to us, and absented himself from us, and ceased not to remain absent from us until, pious and pure, he met God, to whom be ascribed might and glory!

And after this, the Khaleefeh said to me, Arise, and shew me his tomb. I therefore went forth with him, and journeyed on until I shewed it to him; whereupon he wept and lamented until he fell down in a fit; and when he recovered from his fit he begged forgiveness of God and said, Verily to God we belong, and verily unto Him we return! And he invoked blessings on his son. After which, he asked me to become his associate; but I replied, O Prince of the Faithful, I have, in the case of thy son, the most momentous of admonitions.<sup>30</sup>

<sup>30</sup> The first of the next two anecdotes in my original (both of which I omit) is that of a school-master mentioned (on the author-

ity of the "Kitáb el-'Onwán &c.") in vol. i. p. 726. See a foot-note (No. 29) in vol. ii. p. 584.

*Anecdote of an Illiterate Schoolmaster* <sup>31</sup>

It is related that a certain man among the collegians,<sup>32</sup> neither acquainted with writing nor with reading, practised stratagems upon the people for the purpose of obtaining his bread. And it occurred to his mind one day that he should open for himself a school, and teach boys in it to read. So he collected writing-tablets and written papers, and hung them up in a place, and he enlarged his turban,<sup>33</sup> and seated himself at the door of the school. The people therefore, passing by him, and looking at his turban, and at the writing-tablets and papers, imagined that he was an excellent fakeeh,<sup>34</sup> and brought to him their children. And he used to say to this one, Write; — and to this, Read; — and thus the boys taught one another. But as he was sitting one day at the door of the school as usual, lo, a woman approached from a distance, with a letter in her hand; whereupon he said within himself, Without doubt this woman is coming to me, that I may read to her the letter that she holdeth; and how shall I manage with her, when I know not how to read writing? He meditated upon descending to flee from her; but she came up to him before he had descended, and said to him, Whither goest thou? He answered her, I desire to perform the noon-prayers, and to return. — Noon, she replied, is yet distant: therefore read for me this letter.

<sup>31</sup> I have related an anecdote almost exactly similar to this, as descriptive of a late occurrence, in my work on the Modern Egyptians (vol. i. ch. ii.). It appears therefore that my informant's account was not true as to time, or that the man alluded to by him was, in the main, an imitator. The latter is not improbable, as I have been credibly informed of several similar imitations, and of one which I know to be a fact.

<sup>32</sup> In the original, "mujáwi-reen." This appellation is given to persons who reside in or near ■ collegiate mosque, for the pur-

pose of study, attending lectures, &c.

<sup>33</sup> Most of the professors of religion and law used to wear, and many do still, a very large and formal turban: and a great turban is generally regarded by the vulgar as an indication of great learning.

<sup>34</sup> This appellation is now usually given only to a person versed in religion and law; the term "fikee," which is a corruption of "fakeeh," being commonly applied to a man who merely recites the Kur-án &c. professionally, or who teaches children.



And he took it from her, and turned it upside down, and began to look at it; and one moment he shook his turban, and another moment moved about his eyebrows, and manifested rage. Now the husband of the woman was absent, and the letter was sent to her from him. So when she saw the fakeeh in this state, she said within herself, No doubt my husband is dead, and this fakeeh is ashamed to tell me that he is dead. She therefore said to him, O my master, if he be dead, tell me. And he shook his head, and was silent. And the woman said to him, Shall I rend my clothes? — Rend, he answered. — Shall I slap my face? she asked. He answered her, Slap.

So she took the letter from his hand, and returned to her abode; and she and her children began to weep; whereupon some of her neighbours, hearing the weeping, inquired respecting her state; and were answered, A letter hath come to her acquainting her with the death of her husband. But a man among them replied, Verily this assertion is false; for her husband sent me a letter yesterday informing me in it that he was well, in prosperity and health, and that after ten days he will be with her. And he arose immediately, and, coming to the woman, said to her, Where is the letter that hath come to thee? She therefore brought it to him, and he took it from her and read it, and, lo, it contained these words: To proceed, I am well, in prosperity and health, and after ten days I shall be with you; and I have sent unto you a quilt and a mekmarah.<sup>35</sup> — So she took the letter, and returned with it to the fakeeh, and said to him, What induced thee to act as thou hast done with me? And she acquainted him with that which her neighbour had said, respecting the safety of her husband, and his having sent to her a quilt and a mekmarah; whereupon he replied, Thou hast spoken truth; but, O respectable woman, excuse me; for I was at that time enraged, troubled in mind, and,

<sup>35</sup> The term "mekmarah" is a belt or girdle containing a purse interpreted by my sheykh, but for money, commonly called rather vaguely. I believe it to be "kamar."



seeing the mekmarah wrapped up in the quilt, I imagined that he had died, and that they had shrouded him. And the woman knew not the trick: so she said to him, Thou art excused. And she took the letter from him, and departed.

*The Rukh*<sup>36</sup>

A man of the people of Western Africa<sup>37</sup> had travelled in various regions, and traversed the wastes and the seas, and destiny cast him upon an island, where he remained a long time. Then he returned to his country, bringing with him the quill-part of a feather from the wing of a young rukh', which was in the egg, and had not come forth from it into the world; and that quill held as much as a goat's skin of water. It is said that the length of the wing of the young rukh', at the time of its coming forth from the egg, is a thousand fathoms; and the people wondered at that quill when they saw it. This man was named 'Abd-Er-Rahmán El-Maghrabee; and he became commonly known by the surname of the Chinese, on account of his long residence in China; and he used to relate wonders.<sup>38</sup>

*Result of Restraint upon two Lovers*

El-Kásim the son of 'Adee hath related that a man of the tribe of the Benee-Temeem said, I went forth to seek a stray beast, and, coming to the waters of the tribe of Teiyi, I saw

<sup>36</sup> Or Rukhkh; but an accent very well denotes what the Arabs call "teshdeed," and should, I think, be always employed in a case of this kind, to avoid the combination of four consonants without a vowel following them.

<sup>37</sup> Called by the Arabs "El-Maghríb." This name is generally given to the districts of Northern Africa west of Egypt. The inhabitants of those parts are called "Maghrabees."

<sup>38</sup> One of his wonderful stories, related in the original, I here omit,

that I may not anticipate incidents in the voyages of Es-Sindibád; in my notes on which, I shall have occasion to revert to it. (See Notes 22 and 62 to Chapter xx.) — The above anecdote is followed in the original by four which I omit. One of these (an adventure of Is-hák the son of Ibráheem) I should translate were it not nearly the same as that of Mukhárik, in vol. i. p. 309; and similar also to that of Ibráheem the son of El-Mahdee, in the present volume, p. 133.

two parties of people, near unto each other, and among one of them words were passing like as among the people of the other. And I looked attentively, and saw among one of the parties a young man whom disease had emaciated, so that he was like a worn-out, dried-up water-skin; and while I was looking at him, he recited these verses: —

Wherefore doth the beauteous damsel not return? Is it from  
niggardness in her, or aversion?  
I fell sick, and each member of my family visited me. Then wherefore  
wast thou not seen among them?  
Hadst thou been sick, I had come unto thee, and threats would not  
have prevented my doing so.  
I missed thee among them, and became desolate. Grievous was thy  
loss, O my heart's abode!

And a damsel of the other party heard his words, and hastened towards him. Her family followed her; but she encountered them with blows; and the young man, perceiving her, sprang towards her, while the people of his party quickly followed him. He however dragged himself from them, and she in like manner dragged herself from her party until she liberated herself, and each of them ran to the other till they met between the two parties, and embraced each other: then they fell down upon the ground, dead. Upon this, an old man came forth from one of the adjacent tents, and, standing over them, exclaimed, Verily to God we belong, and verily unto Him we return! — and wept violently; after which he said, May God (whose name be exalted!) have mercy on you both! By Allah, if ye were not united in your lives I will assuredly unite you after death! — Then he gave orders to prepare them for burial; and they were washed, and shrouded in the same grave-clothes; one grave was dug for them, and the people prayed over them, and buried them in that grave; and there was not a male nor a female among the two parties that I did not see weeping for them, and slapping [the face]. So I inquired of the old man respecting them; and he answered me, This was my daughter, and this was the son of my brother. Their love hath brought them to the issue which thou beheldest. — I

said to him, May God give thee reparation! Didst thou not marry them to each other? — He answered, I feared reproach and disgrace, and now I have fallen into both. — This is one of the wonders in the histories of lovers.

*Anecdote of a Distracted Lover*

Abu-l-'Abbás El-Mubarrad<sup>39</sup> saith, I repaired to El-Bereed,<sup>40</sup> with a party of men, on some business, and, passing by the Convent of Heraclius,<sup>41</sup> we alighted in its shade; and there came to us a man who said to us, There are in the convent some madmen, among whom is one that uttereth wisdom; and if ye saw him, ye would wonder at his words. So we all arose and entered the convent, and we saw a man sitting in a private chamber, upon a skin, with his head uncovered, and his eye fixed upwards towards the wall. We saluted him, and he returned our salutation without looking at us; and a man said, Recite to him some poetry; for when he heareth poetry, he will speak. I therefore recited these two verses: —

O thou best of all men to whom Eve<sup>42</sup> hath given birth! but for thee,  
the world were not beautiful nor pleasant.  
The man whom God sheweth thy form<sup>43</sup> hath obtained immortality,  
and will grow neither decrepit nor hoary.

And when he heard me say this, he turned towards us, and recited thus: —

God knoweth that I am in affliction. I cannot make manifest the  
pain that I feel.  
Two souls have I: one place containeth one soul; and another place,  
the other.  
I imagine that my absent soul is like my present, and that she experi-  
enceth what I do.

<sup>39</sup> A famous grammarian and rhetorician. He died at the age of 80, in the year of the Flight 286, or 285. El-Muzhir, MS. in my possession.

<sup>40</sup> Name of a place.

<sup>41</sup> Called by the Arabs "Hirakl."

<sup>42</sup> In Arabic, "Howwà."

<sup>43</sup> For "aráka" and "sooretahu" in the Cairo edition, I read "aráhu" and "sooretaka" as in the Breslau edition, vol. viii. p. 271.

Then he asked, Have I said well or ill? We answered him, Thou hast not said ill; but well and admirably. And he stretched forth his hand to a stone that was by him, and took it. So we imagined that he would smite us with it, and we fled from him. But he began to beat with it his own bosom, with violent blows, and said, Fear ye not. Draw near to me, and hear from me something: receive it from me. — We therefore approached him; and he recited these verses: —

When they made their white camels kneel down, near daybreak, they mounted, and the camel departed with the beloved.

My eye, through the interstice of the prison, beheld them, and I said, in my anguish, with tears overflowing,

O camel-driver, turn, that I may bid her farewell; for in parting, and in bidding her farewell, I shall die.

I am faithful to the vow of love, and have not broken it. Would that I knew how she hath <sup>44</sup> acted with regard to it!

He then looked towards me, and said, Hast thou any knowledge of what the beloved hath done? I answered, Yes: she hath died. May God (whose name be exalted!) have mercy on her! — And upon this, his countenance changed, and he sprang upon his feet, and said, How knewest thou her death? I answered, Had she been alive, she had not left thee thus. And he replied, Thou hast spoken truth, by Allah: but I also love not life after the loss of her. Then the muscles of his side quivered, and he fell upon his face; whereat we hastened to him, and moved him, and found him dead. The mercy of God (whose name be exalted!) be on him. And we wondered at this, and grieved for him violently; and we prepared his body for the grave, and buried him. And when I returned to Baghdád, and went in to El-Mutawekkil, he saw the traces of tears upon my face; whereupon he said, What is this? So I related to him the story; and it distressed him, and he said, What induced thee to act so? By Allah, if I knew that thou mournedst not for him, I should reprove thee for it. — And he mourned for him all the rest of the day.

<sup>44</sup> Literally, “ they have.



*The Converted Prior*

Aboo-Bekr the son of Mohammad El-Ambáree saith, I went forth from El-Ambár,<sup>45</sup> on one of my journeys, to 'Ammooriyeh,<sup>46</sup> in the country of the Greeks,<sup>47</sup> and alighted on the way, at the Convent of the Lights, in a village near 'Ammooriyeh, whereupon there came forth to me the chief of the convent, the Prior, whose name was 'Abd-El-Meseeh;<sup>48</sup> and he conducted me into the convent. I found in it forty monks; and they honoured me that night with a hospitable entertainment. Then on the morrow I departed from them, after I had seen, of their exceeding diligence in their exercises, and of their devotion, what I had not seen exhibited by others, and I returned to El-Ambár. And in the following year I performed the pilgrimage to Mekkeh; and while I was compassing the House,<sup>49</sup> lo I beheld 'Abd-El-Meseeh the monk compassing also, and with him five persons of his companions, the monks. Therefore when I was sure that I knew him, I advanced to him, and said to him, Art thou 'Abd-El-Meseeh the monk? He answered, Rather I am 'Abd-Allah the suppliant. So I began to kiss his hoary hairs, and to weep; and, taking him by the hand, I turned to a side of the Temple, and said to him, Acquaint me with the cause of thy conversion to El-Islám. And he replied, It was one of the most wonderful of wonderful events, and it was this.

A party of Muslim devotees passed by the village in which is our convent, and sent a young man to buy for them food, and he beheld in the market a Christian damsel selling bread; and she was of the most beautiful of women in form. On beholding her he was fascinated by her and fell down upon his face in a fit, and when he recovered, he returned to his companions, and informed them of that which had befallen him, and said to them, Depart ye to your business; for I

<sup>45</sup> A city on the Euphrates.

<sup>46</sup> The ancient Amorium, in Phrygia.

<sup>47</sup> Er-Room.

<sup>48</sup> "The Servant of the Messiah."

<sup>49</sup> The Kaabeh, which the pilgrims compass seven times.



go not with you. They reproved him and admonished him; but he paid no regard to them; so they departed from him; and he entered the village, and seated himself at the door of the shop of that woman. She therefore asked him what he wanted, and he informed her that he was enamoured of her; whereupon she turned from him. He remained in his place three days without tasting food; keeping his eye fixed upon her face, and when she saw that he would not depart from her, she went to her family, and told them of him; and they set upon him the boys, who pelted him with stones until they fractured his ribs and broke his head; notwithstanding which, he would not depart. The people of the village, therefore, resolved to kill him; but a man of them came to me, and acquainted me with his case: upon which I went forth to him, and beheld him laid prostrate; and I wiped the blood from his face, and conveyed him to the convent, where I applied remedies to his wounds, and he remained with me fourteen days. As soon, however, as he was able to walk he went forth from the convent to the door of the damsel's shop, and sat again gazing at her. And when she saw him, she rose to him, and said to him, By Allah, I am moved with compassion for thee. Wilt thou then adopt my religion, that I may marry thee? — But he answered, God preserve me from abandoning the religion of the Unity, and adopting the religion of Polytheism! — Then depart from me, said the damsel. — My heart, he replied, will not consent to my doing so. And she turned her face from him. And the boys seeing him again, came to him, and pelted him as before with stones, and he fell upon his face, saying, Verily my helper is God, who sent down the Book,<sup>50</sup> and He taketh charge of the just! — I therefore went forth from the convent, and drove from him the boys, and lifting up his head from the ground, I heard him say, O my Lord, unite me with her in Paradise! — I conveyed him to the convent; but he died before I had arrived there with him; and I took him forth from the village, dug a grave for him, and buried him.

And in the following night, when half of it was spent, that

<sup>50</sup> The Kur-án.

woman shrieked out as she lay in her bed; whereupon the people of the village came together to her, asking her what had happened to her; and she answered, While I was asleep, this Muslim came in to me, and, taking me by my hand, went away with me to Paradise. But when he arrived with me at its gate, its Guardian prevented my entering it, saying, It is denied unto the infidels. So I made profession of El-Islám to him, and entered with him; and I beheld in it pavilions and trees such as I cannot describe to you. Then he took me to a pavilion of jewels, and said to me, Verily this pavilion is for me and thee. I will not enter it but with thee; and after five nights thou wilt be with me in it, if it be the will of God, whose name be exalted! — And thereupon he stretched forth his hand to a tree at the door of that pavilion, and plucked from it two apples, which he gave to me, saying, Eat this, and conceal the other, that the monks may see it. I therefore ate one; and I have tasted nothing more sweet than it. He then took me by my hand, and went forth with me until he conducted me to my house; and when I awoke, I found the taste of the apple in my mouth, and the other apple with me. — Having said this, she produced the apple, and it shone in the darkness of night as though it were a glistening star. So they brought the woman to the convent, and the apple with her; and she related to us the vision, and produced to us the apple. We had seen nothing like it among all the fruits of the world; and I took a knife, and divided it in pieces according to the number of my companions; and we had not tasted any thing more delicious than its flavour, nor smelt any thing more sweet than its odour. But we said, Perhaps this was a devil who presented himself to her to seduce her from her religion. And her family took her and departed. And she abstained from eating and drinking: and when the fifth night arrived, she rose from her bed, went forth from her house, and repaired to the grave of that Muslim; and she threw herself upon it, and died; her family not knowing what she had done.

Then, in the morning, there came to the village two

Muslim sheykhs, attired in apparel of hair-cloth, and accompanied by two women in the like garb; and they said, O people of the village, ye have among you a Weleeyeh<sup>51</sup> of God; she hath died a Muslimeh, and we will take charge of her in preference to you. So the people of the village sought that woman, and they found her upon the grave, dead. But they said, This was our friend: she died in our religion, and we will take charge of her. The two sheykhs said, Nay: she died a Muslimeh, and we will take charge of her. And the altercation and dispute between them became violent. Therefore one of the two sheykhs said, The sign of her having embraced El-Islám shall be this: the forty monks of the convent shall come together, to drag her from the grave; and if they be able to lift her from the ground, she died a Christian; but if they cannot do so, one of us shall advance and drag her; and if she come with him, she died a Muslimeh. And to this the people of the village consented. The forty monks assembled, and encouraged one another, and came to her to lift her; but they could not do so; and we tied to her waist a great rope, and attempted to drag her; but the rope broke, and she moved not. The people of the village also advanced and did the like: yet she moved not from her place. So when we were unable to lift her by any means that we adopted, we said to one of the two sheyks, Advance thou, and lift her. Accordingly one of them advanced to her, and wrapped her in his cloak, and saying, In the name of God, the Compassionate, the Merciful, and through the religion of the Apostle of God, may God favour and preserve him! — he carried her in his bosom. The Muslims conveyed her to a cavern there, and put her in it; and the two women came, and washed her and shrouded her. Then the sheykhs carried her, and prayed over her, and buried her by the side of his grave, and departed; we having witnessed all this.

And when some of us were in private with others of our associates, we said, Verily the truth is most deserving of being followed, and the truth hath become manifest to us

<sup>51</sup> A female saint.

by ocular witness, and we can have no proof of the truth of El-Islám more manifest to us than what we have beheld with our eyes. Then I embraced El-Islám, and so also did all the monks of the convent, and the people of the village. After this, we sent to the people of El-Jezeereh,<sup>52</sup> supplicating for a professor of religion and law, to teach us the ordinances of El-Islám, and the precepts of the religion; and a professor, a just man, came to us, and taught us the rites of divine worship, and the precepts of El-Islám; so that we are now enjoying abundant happiness; and to God be praise and thanks!

*Aboo-'Eesà and Kurrat-el-'Eyn*

'Amr the son of Mes'adah hath related, that Aboo-'Eesà the son of Er-Rasheed and brother of El-Ma-moon was enamoured of Kurrat-el-'Eyn,<sup>53</sup> the slave-girl of 'Alee the son of Hishám, and she also was enamoured of him; but Aboo-'Eesà concealed his love, and revealed it not, nor complained of it to any one, nor acquainted any one with his secret. Thus he did from his magnanimity and generosity. He endeavoured, however, to purchase her of her lord by every expedient. But he could not attain his object; and when his patience failed him, and his transport of love became violent, and he found no means of obtaining her, he went in to El-Ma-moon on a festival-day, after the departure of the people from him, and said, O Prince of the Faithful, if thou wouldst try thy heart this day and pay unexpected visits, thou wouldst distinguish the people of generosity from others, and wouldst know the place of each of them, and the quality of his mind. Aboo-'Eesà desired, by these words, to get an opportunity of sitting with Kurrat-el-'Eyn in the house of her lord. And El-Ma-moon replied, Verily this advice is right. He gave orders to prepare a bark which was named the Flyer:<sup>54</sup> so they brought it for-

<sup>52</sup> Mesopotamia.

<sup>53</sup> "The Delight of the Eye."

<sup>54</sup> "Et-Teiyár." Perhaps this

is put for the feminine, "teiyárah," the name of a kind of swift vessel.



ward to him, and he embarked in it, together with a party of his chief officers; and the first pavilion that he entered was that of Homeyd Et-Taweel, of Toos. They went in to him in the pavilion when he expected them not, and found him sitting upon a mat, with the singers before him, having lutes and flutes and other instruments of music in their hands; and after El-Ma-moon had sat a while, there were brought to him dishes of the flesh of beasts, without any of the flesh of birds; and El-Ma-moon paid no regard to any of those viands. So Aboo-'Eesà said, O Prince of the Faithful, we entered this place unexpected, and its owner knew not of thine approach. Arise then and go with us to a place prepared for thee and suited to thee.

The Khaleefeh accordingly arose, with his chief officers and his brother Aboo-'Eesà, and they repaired to the house of 'Alee the son of Hishám. And when he knew of their coming, he received them in the most honourable manner, kissing the ground before the Khaleefeh. Then he conducted them into the pavilion, and opened a chamber, such as none had seen surpassed in beauty. Its floor and columns and walls were of varieties of marbles, it was decorated with various kinds of Greek paintings,<sup>55</sup> and its floor was spread with mats of Es-Sind,<sup>56</sup> and furniture of El-Basrah, made to suit the length and breadth of the chamber. El-Ma-moon sat a while contemplating the apartment and the roof and the walls; after which he said, Give us some food. And there were brought to him immediately nearly a hundred dishes of fowls, besides other birds, and thereeds<sup>57</sup> and fries and cold things; and when he had eaten, he said, Give us something to drink, O 'Alee. And there was brought to him aromatic wine, prepared with fruits and fragrant spices, in vessels of gold and silver and crystal; and those who brought in that wine were pages like moons, attired in garments of stuff of Alexandria interwoven with gold, and before their bosoms were bottles of crystal containing rose-water infused with musk. El-Ma-moon wondered exceedingly at that

<sup>55</sup> Or carvings.  
■ Western India.

<sup>57</sup> Crumbled or sliced bread,  
with broth, &c.



which he beheld, and said, O Abu-I-Hasan.<sup>58</sup> Whereupon he sprang to the carpet and kissed it, and then, standing before the Khaleefeh, replied, At thy service, O Prince of the Faithful. And the Khaleefeh said, Let us hear some mirth-exciting songs. His host replied, I hear and obey, O Prince of the Faithful. Then he said to one of his servants, Bring the singing slave-girls. So the eunuch replied that he heard and obeyed; and, after he had been absent a moment, returned with ten eunuchs bringing ten chairs of gold. And when they had placed the chairs, there came ten maids like shining full moons and flowery gardens, attired in black brocade, and with crowns of gold upon their heads; and they walked forward until they seated themselves upon the chairs, when they sang varieties of melodies. Then those slave-girls departed, and ten others came, and sang; and after these, came ten others; and again, after them, ten others.

El-Ma-moon then said, Bring forward the boat. And he was about to embark and go. But 'Alee the son of Hishám arose and said, O Prince of the Faithful, I have a slave-girl whom I purchased for ten thousand pieces of gold, and who hath captivated my whole heart, and I desire to shew her to the Prince of the Faithful. If she please him, and he approve of her, she shall be his; and if not, let him hear from her something. — So the Khaleefeh said, Bring her unto me. And there came forth a damsel like a twig of the Oriental willow, with fascinating eyes, and eyebrows like two bows, and upon her head was a crown of red gold set with large pearls and with jewels, beneath which was a bandage whereon was worked with chrysolites this verse: —

A Jinnee-yeh, and she hath Jinn who teach her to smite hearts by means of a stringless bow.

This damsel walked forward like a fugitive gazelle; and she would have fascinated a devotee. She continued to advance till she seated herself upon a chair; and when El-Ma-moon

<sup>58</sup> A surname, I suppose, of 'Alee the son of Hishám.

beheld her, he wondered at her beauty and loveliness; and Aboo-'Eesà was pained in heart; his complexion became sallow, and his whole state changed. El-Ma-moon therefore said to him, What is the matter with thee, O Aboo-'Eesà, that thy state hath changed? He answered, O Prince of the Faithful, it is by reason of a malady that cometh upon me sometimes. And the Khaleefeh said to him, Hast thou known this slave-girl before the present day? — Yes, O Prince of the Faithful, he answered. And can the moon (he added) be hidden? — Then El-Ma-moon said to her, What is thy name, O damsel? She answered, My name is Kurrat-el-'Eyn, O Prince of the Faithful. And he said to her, Sing to us, O Kurrat-el-'Eyn. So she sang; and the Khaleefeh said to her, Divinely art thou gifted! By whom are these verses? — She answered, By Deabil El-Khuzá'ee, and the air is by Zurzoor Es-Sagheer. And Aboo-'Eesà looked at her, and weeping choked him, so that the company wondered at him.

Then the damsel looked towards El-Ma-moon, and said to him, O Prince of the Faithful, wilt thou give me permission to change the words of my song? He answered, Sing what thou wilt. And, with exciting modulations, she sang these verses: —

If thou please one and he also please thee publicly, be more careful of  
preserving thy love in secret;  
And reject the assertions of the slanderers; for seldom do they wish  
for aught but the estrangement of the lover.  
They have averred that whenever the lover approacheth, he is wearied;  
and that absence is the remedy for passion.  
We have tried both remedies, and not been cured; but nearness of  
abode is better than distance:  
Yet nearness of abode is of no advantage when the person thou lovest  
doth not love thee.

And when she had finished her song, Aboo-'Eesà said, O Prince of the Faithful, if we be disgraced,<sup>59</sup> we shall be at ease. Wilt thou give me permission to reply to her? — The Khaleefeh answered him, Yes: say to her what thou wilt. And he restrained his tears, and sang these two verses: —

<sup>59</sup> By revealing our love.

I was silent, and said not that I was a lover; but concealed my affection from my own heart.  
If my love, notwithstanding, appear in my eye, 'tis because it is near to the shining moon.

Then again the damsel took the lute and sang; and again Aboo-'Eesà sang in reply to her; and when he had ended, 'Alee the son of Hishám sprang to his feet and kissed them, saying to him, O my master, God hath answered thy prayer, and heard thy secret, and consented to thy taking her with all her appurtenances of rarities and beautiful things, if the Prince of the Faithful have no desire for her. And El-Ma-moon said, If we had a desire for her, we had given Aboo-'Eesà the preference to ourself, and aided him in the attainment of his desire. Then El-Ma-moon arose, and embarked in the boat. Aboo-'Eesà remained behind to take Kurrat-el-'Eyn, and he took her and departed with her to his abode, with a dilated heart. — Consider then the generosity of 'Alee the son of Hishám.

## CHAPTER XIX

COMMENCING WITH PART OF THE FOUR HUNDRED  
AND TWENTY-FOURTH NIGHT AND ENDING  
WITH PART OF THE FOUR HUNDRED AND  
THIRTY-FOURTH

### THE STORY OF 'ALEE OF CAIRO

THERE was, in the city of Cairo, a merchant who had abundance of wealth and ready money, and jewels and minerals, and possessions incalculable, and his name was Hasan the Jeweller of Baghdád. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness; and he named him 'Alee of Cairo. He had taught him the Kur-án and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son 'Alee of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and

prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge. — O my father, said 'Alee, how should I refuse to attend, or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of El-Mustafà<sup>1</sup> (may God bless and save him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned; and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her. — He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord



of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready relief. And his son wept violently, and said, O my father, by Allah I am dissolved by these words: it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge. — Then the man began to repeat the two professions of the faith, and to recite [portions of the Kur-án], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief, a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting<sup>2</sup> the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Kur-án. Then they returned to the house, and consoled the son of the deceased and each of them went his way; and the son of the deceased performed for him the ceremonies of the Fridays, and recitations of the whole of the Kur-án, to the end of forty days.<sup>3</sup> He remained in the house, and went not forth save to the place

of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Kur-án], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body. — And when they came in to him, Iblees the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Iblees seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning

to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us. — Whither? he asked. They answered, To such a garden; for it is better than that to which we went first, and more pleasant. And he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him, and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But 'Alee of Cairo was affected with a giddiness from drinking, and he went to his wife in this state: so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are of the sons of the merchants, and are not persons who are objects of suspicion: they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and an ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farráshes and the coffee-makers,<sup>4</sup> and they repaired to Er-Ródah and the Nilometer.<sup>5</sup> There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, 'Alee saw that he had expended a sum of money of large amount; but Iblees the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their prices, till he exhausted them also. After this, he betook himself to selling the houses and other immoveable possessions until none of them remained. And when they were gone, he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which

he resided. He therefore wrenched out its marbles and its wood-work, and expended of the money which they produced, till he made an end of them all; and he considered in his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, See for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring a house except his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in one of the Hóshes,<sup>6</sup> and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions, the sons of the merchants. Perhaps they will give thee something wherewith we may sustain ourselves this day. — Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him any thing.



So he returned to his wife, and said to her, They have not given me any thing. And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping, and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free welcome to thee! Whatsoever thou requirest, demand it of me, without compensation. — And she replied, May God requite thee well! Then her friend gave her as much provision as would suffice her and her family for a whole month; and she took it, and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainedst thou that? She answered him, From such a woman; for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest, demand of me. And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boolák,<sup>7</sup> where he beheld a vessel about to depart to Dimyát;<sup>8</sup> and a man who had been a companion of his father saw him; so he saluted him, and

said to him, Whither desirest thou to go? He answered, I desire to go to Dimyát; for I have companions respecting whom I would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Dimyát. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode. He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. 'Alee of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him, and took him to his abode, where he remained some time. And after that, he went forth, and beheld a caravan about to journey to Baghdád; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan;

and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him; he therefore took him as his guest, and 'Alee ate and drank with him until there remained between them and Baghdád one day's journey. Then there came upon the caravan a party of robbers who were interceptors of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to 'Alee of Cairo, he repaired to Baghdád, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the interceptors of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee. — And he searched in his pocket, and found a piece of gold remaining of those which the merchant at Boolák had given







him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and he brought to 'Alee some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Baghdád, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath. — I went with him, says 'Alee of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mes'ood, take thy master, and show him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth

this great house? He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it. — Why so? I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said, I will not henceforth give it to any one. — But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be relieved from this state in which I now am. — So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key till I consult my master. — Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house. — He therefore arose, and came to 'Alee of Cairo, and said to him, O my master, thou hast no need of this house. 'Alee however replied, I will not lodge in any but it, and I care not for these words. So the man said to him, Write a voucher agreed upon between me and thee, that, if any thing happen to thee, I am not implicated with thee. 'Alee replied, So be it. And the merchant brought a Sháhíd<sup>9</sup> from the Kádee's court, and wrote a voucher testifying against him, and,

having taken it into his keeping, gave him the key. He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the mastabah that was behind the door, and returned.

After that, 'Alee of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely-ordained prayers. Then he sat a little; and the slave came to him with the supper from the house of his master, bringing for him also a lamp and a candle and candle-stick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So 'Alee lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up-stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it up-stairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the sublime Kur-án; and suddenly a person called to him and said to him, O 'Alee! O son of Hasan! shall I send down upon thee the gold? — And where, said 'Alee, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it

had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this, 'Alee of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O 'Alee! O son of Hasan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold? — thou saidst to us, And where is the gold? — so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of El-Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way. — But 'Alee said, By Allah I will not liberate thee until thou shalt have brought hither to me that which is in the land of El-Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure? — Yes, answered 'Alee. And he said to him, Swear to me. So he swore to him. And he was about to go; but 'Alee of Cairo said to him, I have yet one thing for thee to perform. — And what is it? he asked. 'Alee answered, I have a wife and

children in Cairo, in such a place; and it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter,<sup>10</sup> and with servants and other attendants, together with the treasure that we will bring thee from the land of El-Yemen, if it be the will of God, whose name be exalted!—Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

And in the morning, 'Alee searched about the saloon for a place in which to deposit the gold; and he saw a slab of marble at the edge of the leewán of the saloon, in which was a turning-pin. So he turned the pin, and the slab removed, and there appeared to him a door, which he opened, and he entered, and beheld a large treasury, in which were bags of linen, sewed. He therefore proceeded to take the bags and to fill them with the gold and put them into the treasury until he had removed all the gold and put it into the treasury, when he closed the door, and turned the pin; whereupon the slab of marble returned to its place. Then he arose and descended, and seated himself upon the mastabah that was behind the door. And while he was sitting, a person knocked at his door; and he rose and opened it, and saw that this person was the slave of the owner of the house; and when the slave saw him there, he returned quickly to his master, to give him the good tidings. And on his coming to



his master, he said to him, O my master, verily the merchant who hath taken up his lodging in the house that is haunted by the Jinn is well, in prosperity, and he is sitting upon the mastabah that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw 'Alee of Cairo he embraced him, and kissed him between his eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but up-stairs, in the saloon that is cased with marble. And the merchant said to him, Did any thing come to thee, or didst thou see aught? — No, answered 'Alee; I only recited as much as was easy to me of the sublime Kur-án, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended and seated myself upon this mastabah. And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves and memlooks, and female slaves, and furniture, and they swept the house, above and below, and spread for him magnificent furniture; and there remained with him three memlooks and three male black slaves and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from El-Yemen, and thy hareem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and memlooks, all of them are of the Jánn. Now that servant had repaired to Cairo, where he found that the wife of Alee, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of El-Yemen. And when he came to 'Alee, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise, and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your hareems to meet our hareem. So they answered him, We hear and obey. They sent and caused their hareems to be brought, went forth all together, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and 'akkáms and farráshes and light-bearers,<sup>11</sup> who approached singing and dan-

cing until they drew near; when the chief of the 'akkáms advanced to 'Alee of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way; for we desired to enter yesterday; but we feared the intercepters of the way; so we remained four days at our station until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the hareems remaining behind with the hareem of 'Alee of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant 'Alee, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Baghdád or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant 'Alee of Cairo, and the women with his hareem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the hareems went up with the hareem of 'Alee to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the

best of viands and sweetmeats; and they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume.<sup>12</sup> Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. Their hareems also sent gifts to his hareem, until there had been brought to them an abundance of female slaves, and male black slaves, and memlooks, and of all kinds of things, such as grains, and sugar, and other goods incalculable. And as to the merchant of Baghdád, the owner of the house in which 'Alee was residing, he remained with him, and quitted him not; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest. But 'Alee replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant 'Alee sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant 'Alee went up to his hareem, and saluted them, and said to them, What happened unto you after my departure, during this period?



So his wife informed him of what they had suffered from hunger and nakedness and fatigue; and he said to her, Praise be to God for safety! And how came you? — O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air; but no injury befell us; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and men. So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant 'Alee of Cairo, the son of the merchant Hasan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Baghdád. I said to them, Is the distance between us and Baghdád long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night. Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us. — And who, said 'Alee, gave you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy hus-



band: — and here it is, carefully kept in my possession. — Then she produced it to him; and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and shewed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning pin, and he turned it, and opened the door of the treasury, and entering with her shewed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which, she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God

(whose name be exalted!) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public. — She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to the compliance with the precepts of his Prophet; may God bless and save him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his memlooks, and became the greatest of the merchants in the city of Baghdád. So the King of Baghdád heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey; — and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays, and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance

of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, the slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasuries of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And 'Alee kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye? — They answered him, The thing, should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to

him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage. — He answered, No: but it is from a merchant of Cairo, who hath come unto us in this city; and when I heard of his coming, I sent to him a messenger to bring him to us that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays, which he offered us as a present; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage. And they answered, Many. — And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age; for there existeth not in the possession of any one of them the like of that. And I said to them, I beg of God (whose name be exalted!) that I may have the happiness of marrying to him my daughter. What then say ye? — They answered, The thing should be as thou judgest. Now what sayest thou? — She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth

is that which will be. And he replied, If it be the will of God (whose name be exalted!), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant 'Alee of Cairo, and all the merchants of Baghdád. So they all came, and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Kádee of the court. And he came before him; and the King said to him, O Kádee, write the contract of my daughter's marriage to the merchant 'Alee of Cairo. But 'Alee of Cairo said, Pardon, O our lord the Sultán. It is not fit that a merchant like me be son-in-law of the King. — The King however replied, I have bestowed upon thee that favour, together with the office of Wezeer. Then he invested him with the robe of a Wezeer immediately; whereupon he seated himself on the chair of the Wezeer, and said, O King of the age, thou hast bestowed upon me this favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son. — Hast thou a son? asked the King. — Yes, answered 'Alee. And the King said, Send to him immediately. He replied, I hear and obey; — and he sent one of his mem-looks to his son, and caused him to be brought; and when he came into the presence of the King,



he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature, and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultán, my name is Hasan. And his age at that time was fourteen years. Then the King said to the Kádee, Write the contract of the marriage of my daughter Hosn-el-Wujood<sup>13</sup> to Hasan the son of the merchant 'Alee of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Wezeer 'Alee of Cairo until he arrived at his house, instated in the office of Wezeer; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing him clad in the robe of a Wezeer, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hasan my son. And she rejoiced at this exceedingly.

Then 'Alee of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Wezeer, we desire to celebrate the festivity, and to introduce thy son to my daughter. 'Alee replied, O our lord the Sultán, what thou

judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hasan, the son of the Wezeer 'Alee, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hasan, the son of the Wezeer; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hasan cannot reside with her son and leave the Wezeer, nor can she reside with the Wezeer and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hasan, the son of the Wezeer; and they built it in a few days; after which the King commanded to remove the goods of the Wezeer to that palace; and they did so; and the Wezeer took up his abode in it. The three palaces communicated, one with another: so when the King desired to speak with the Wezeer, he walked to him in the night, or sent to bring him; and in like manner did Hasan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life, for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the grandees of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death: I have therefore summoned you to consult you respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hasan, the son of the Wezeer 'Alee; for we have observed his good sense, and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah our words are the same in public and in secret; they change not; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Kádee of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom, before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the 'Ulamà,<sup>14</sup> and the chief persons among the Emeers, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him; and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emeers of Baghdád, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hasan, the son of the Wezeer 'Alee, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King. — For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hasan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hasan, all the Emeers have petitioned in thy favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hasan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emeers is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emeers however said, We do not choose but that thou be King over



us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren. And Hasan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the Opening Chapter of the Kur-án. Then the King said, O Kádee, write a legal voucher testifying of these Emeers, that they have agreed to acknowledge, as Sultán, Hasan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hasan, the son of the Wezeer, and paid homage to him; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hasan went in to the father of his wife, and kissed his hands; and he said to him, O Hasan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hasan replied, Through thy prayer for



me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed! — and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely-ordained prayers, and finished his concluding supplication,<sup>15</sup> and went up to the court. All the troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way. Then Hasan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and said to him, O Hasan! He replied, At thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience

to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hasan replied, I hear and obey. — Then the old King remained three days after that, and was admitted to the mercy of God, whose name he exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Kur-án until the end of the forty days; — and the King Hasan, the son of the Wezeer, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Wezeer on his right hand, and he took another Wezeer on his left. His affairs were well ordered, and he remained King in Baghdád a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm! <sup>16</sup>

## NOTES TO CHAPTER NINETEENTH

NOTE 1. "El-Mustafa" is one of the names of Mohamad, and signifies "the Elect."

NOTE 2. "When any one of you dies," said the Prophet, "you must not keep him in the house; but carry him quickly to his grave:"<sup>1</sup> and again, he said, "Be quick in lifting up a bier; for if the deceased be a good man, it is good to take him up quickly, and carry him to his grave, to cause the good to arrive at happiness; and if the deceased be a bad man, it is a wickedness which ye put from your neck."<sup>2</sup>

NOTE 3. — *Ceremonies observed after a Death.* Towards the eve of the first Friday after the funeral, and, often, early in the morning of the Thursday, the women of the family of the deceased repeat their wailing, in the house, accompanied by some of their female friends: male friends of the deceased also visit the house shortly before or after sunset; and three or four persons are hired to perform a recitation of the whole of the Kur-án. On the following morning, some or all of the members of the deceased's family, but chiefly the women, visit the tomb; they or their servants carrying palm-branches, and sometimes sweet basil, to lay upon it. The palm-branch is broken into several pieces, and these, or the leaves only, are placed on the tomb. Often, also, the visitors take with them some kind of food, as bread, pancakes, sweet cakes of different kinds, or dates, to distribute to the poor on this occasion. They recite the Opening Chapter of the Kur-án; or, if they can afford it, employ a person to recite first the Thirty-sixth Chapter, r

<sup>1</sup> Mishkat el-Masabeeh, vol. i.  
p. 387.

<sup>2</sup> *Idem*, p. 374.

a larger portion of the Kur-án; and many persons cause ■ recitation of the whole of the Kur-án to be performed at the tomb, or in the house, by men hired for that purpose. — These ceremonies are repeated on the same days of the next two weeks; and again on the eve and morning of the Friday which completes, or next follows, the first period of forty days<sup>3</sup> after the funeral; whence this Friday is called “El-Arba’een,” or “Jum’at el-Arba’een.”

NOTE 4. This is one of the instances in which coffee is mentioned in the Thousand and One Nights in a manner not to be mistaken; but perhaps by a copyist. The word rendered “coffee-makers” is “kahwejeeyeh,” plural of “kahwejee,” a compound of Arabic and Turkish, pronounced by the Turks “kahvejee.” It occurs also in the same passage in the Breslau edition.

NOTE 5. Er-Ródah is a very pleasant island in the Nile, about two miles and a half in length, near Cairo; lying to the south-west of that city. Its name signifies “The Garden,” &c. The Nilometer is at its southern extremity.

NOTE 6. The term “hósh” generally signifies “the court of a house;” but it is often applied, as in this case, to a court surrounded by mean lodgings, inhabited by persons of the lower orders.

NOTE 7. Boolák is the principal port of Cairo. It was founded, and became a considerable town, in the eighth century of the Flight (or the fourteenth of our era). The plain upon which it is situate arose in consequence of a gradual change in the course of the Nile, which formerly flowed very near by the western side of Cairo.

NOTE 8. Dimyát is the town commonly called by us Damietta. Its name is generally pronounced by the modern Egyptians Dumyát.

■ See Genesis, l. 3.

NOTE 9. See Note 48 to Chapter xi.

NOTE 10. A takhtarawán, described in Note 8 to Chapter viii.

NOTE 11. The terms “’akkám” and “farrásh” have been explained in Note 28 to Chapter xi. and Note 16 to Chapter x. By “light-bearers” are meant men who bear the kind of cresset described in Note 2 to Chapter xiii.

NOTE 12. See Note 8 to Chapter iii.

NOTE 13. “Hosn el-Wujood” signifies “the Beauty of the World.” See Note 6 to Chapter xviii.

NOTE 14. “’Ulamà” is the plural of “’álim,” which signifies a man of science or learning, but is a term more particularly given to a doctor of the law. European writers generally use the plural form of this appellation for the singular.

NOTE 15. See Note 18 to Chapter x.

NOTE 16. This story is followed by an anecdote, of which I here give a translation.

*Anecdote of a Townsman and a Bedaweeyeh*

It is related that a man of the pilgrims slept a long sleep, and then awoke, and saw no trace of the other pilgrims. So he arose and walked on; but he wandered from the way, and he proceeded until he saw a tent, and an old woman at its door, and he found by her a dog asleep. He approached the tent, saluted the old woman, and begged of her some food; whereupon she said to him, Go to yon valley, and catch as many serpents as will suffice thee, that I may broil some of them for thee. The man replied, I dare not catch serpents, and I never ate them. The old woman therefore



said, I will go with thee, and catch some of them, and fear thou not. Then she went with him, and the dog followed her, and she caught as many of the serpents as would suffice, and proceeded to broil some of them. The pilgrim could not refrain from eating; for he feared hunger and emaciation: so he ate of those serpents. And after this, being thirsty, he demanded of the old woman some water to drink; and she said to him, Go to the spring, and drink of it. Accordingly he went to the spring; but he found its water bitter; yet he could not refrain from drinking of it, notwithstanding its exceeding bitterness, on account of the violence of his thirst. He therefore drank, and then returned to the old woman, and said to her, I wonder at thee, O thou old woman, and at thy residing in this place, and thy feeding thyself with this food, and thy drinking of this water. — How then, said the old woman, is your country? He answered her, Verily in our country are spacious and ample houses, and ripe and delicious fruits, and abundant sweet waters, and excellent viands, and fat meats, and numerous sheep, and every thing good, and blessings of which the like exist not save in the Paradise that God (whose name be exalted!) hath described to his just servants. — All this, replied the old woman, I have heard; but tell me, have you any Sultán who ruleth over you, and oppresseth in his rule while ye are under his authority; and who, if any one of you committeth an offence, taketh his wealth, and destroyeth him; and who, if he desire, turneth you out from your houses, and eradicateth you utterly? The man answered her, That doth sometimes happen. And the old woman rejoined, If so, by Allah, that dainty food and elegant life and those delightful comforts, with oppression and tyranny, are penetrating poison; and our food, with safety, is a salutary antidote. Hast thou not heard that the most excellent of boons, after El-Islám, are safety and health? <sup>4</sup>

Now these may be through the justice of the Sultán, the vicegerent of God upon his earth, and through his good policy. The Sultán of former times loved to be distinguished

<sup>4</sup> The following words appear to be the narrator's.

by the lowest degree of awfulness; because, when his subjects saw him, they feared him: but the Sultán of this age loveth to be distinguished by the most perfect policy and the utmost awfulness; because men now are not like those of former days. This our age is one of a people opprobrious, and greatly calamitous; since they are noted for folly, and for hardness of heart, and are bent upon vehement hatred, and upon enmity. Therefore, if the Sultán (in God, whose name be exalted, be our refuge!) should be weak among them, or not characterized by policy and awfulness, no doubt that would be the cause of the ruin of the country. And among the proverbs is this:—The oppression of the Sultán for a hundred years, rather than the oppression of the subjects, one over another, for a single year.—And when the subjects oppress, God setteth over them an oppressive Sultán and a violent King. Thus it is related in the histories, that there was sent up to El-Hajjáj the son of Yoosuf,<sup>5</sup> one day, a petition wherein was written, Fear God, and oppress not God's servants with every kind of oppression. And when he had read the petition, he ascended the pulpit (and he was eloquent), and he said, O ye people, verily God (whose name be exalted!) hath set me over you on account of your actions; and if I die, ye will not be free from oppression with these wicked actions; for God (whose name be exalted!) hath created many like me; and if I be not, there will be one worse than I, and more severe in oppression, and more violent in impetuosity. As the poet hath said, —

There is no hand but God's hand is above it, nor oppressor that shall not meet with an oppressor.

— Oppression is feared; but justice is the best of all qualities. We beg God to amend our states.

[The above anecdote is followed by the Story of Taweddud, the Learned Slave-girl, ending with part of the four hundred and sixty-second Night. This story almost entirely consists in a display of Taweddud's profound knowledge in

<sup>5</sup> See Note 140 to Chapter x.

religion, &c., in which she surpassed the most eminent professors in an examination before Hároon Er-Rasheed; and as it would not only require a volume of commentary, but be extremely tiresome to most readers of the present work, I omit it.

Next is a series of eighteen anecdotes (or rather fictions related as facts), ending with part of the four hundred and eighty-second Night. From these I have selected for translation only four. Almost all of them relate to saints and miracles. The first of those which I translate is preceded in the original by two of a similar kind.]

### *A Tyrannical King and the Angel of Death*

A tyrannical King, one of the Kings of the Children of Israel, was one day sitting upon his throne, and he beheld a man who had entered the door of the palace, having an offensive form and a terrible appearance. So the King shuddered at his sudden intrusion upon him, and was terrified at his appearance; and he sprang up in his face, and said, Who art thou, O man, and who gave thee permission to intrude upon me, and who commanded thee to come to my abode? He answered, The Lord of the abode commanded me, and none excludeth me, nor do I require permission to to go in unto Kings, neither do I fear the rule of a Sultán, nor the multitude of guards: I am he whom no tyrant hindereth, and none can escape from my grasp: I am the terminator of delights and the separator of companions. And when the King heard these words, he fell upon his face, a tremour crept through his body, and he fell down in a fit; and on his recovery he said, Art thou the Angel of Death? He answered, Yes. And the King said, I conjure thee by Allah to give me one day's delay, that I may beg forgiveness of my sin, and seek pardon of my Lord, and restore the wealth that is in my treasuries to its owners, so that I may not suffer the affliction of a reckoning with respect to it, and the misery of punishment on account of it. But the Angel of Death replied, Far, far from thee be that! Thou hast no

way of attaining that wish. How can I grant thee a delay when the days of thy life are reckoned, and thy breaths are numbered, and thy moments are fixed and written? — The King said, Grant me an hour's delay. He replied, Verily the hour is included in the account, and it hath past while thou wast heedless, and hath expired while thou wast careless. Thou hast fulfilled the number of thy breaths, save that there remaineth to thee one breath only. — And the King said, Who will be with me when I am removed to my grave? He answered, Nought will be with thee but thy work.<sup>6</sup> The King replied, I have [done] no work. And the Angel of Death said, Without doubt thine abode will be in the fire; and thy destination, to suffer the anger of the Omnipotent. — Then he seized his soul: so he tumbled from his throne, and fell to the ground; and a clamour arose among the people of his kingdom; their voices were raised, and their cries and weeping were loud; and had they known the indignation that he had gone to endure from his Lord, their weeping for him had been greater, and their lamentation had been more violent and more abundant.

### *Advantages of Piety and Industry*

There was, among the Children of Israel, a good man, who applied himself diligently to the worship of God, and abstained from worldly enjoyments, discarding them from his heart; and he had a wife who aided him in his pursuit, and who always obeyed him. They lived by making trays and fans,<sup>7</sup> working all the day; and at the close of the day, the man went forth with the things that he had made in his hand, and walked with them along the streets and roads, seeking a purchaser, to whom to sell them; and they fasted continually.<sup>8</sup> Now one day<sup>9</sup> the man went forth as usual,

<sup>6</sup> See foot-note in page 139 of this volume.

<sup>7</sup> The former are made of rushes, &c.: the latter, of palm-leaves or of feathers.

<sup>8</sup> That is, every day; eating only in the night. I remember a

man in Cairo who did so, except on the "Two Festivals," when fasting is unlawful; and other instances are mentioned by historians.

<sup>9</sup> A portion of my original. I here omit.



and an event befell him which constrained him to throw himself from the top of a lofty house, in order to avoid an act of disobedience unto his Lord; but God sent to him an angel, who bore him upon his wings, and set him down upon the ground in safety, without any injury happening to him. And when he rested upon the ground, he praised God (to whom be ascribed might and glory!) for the protection which He had afforded him, and the mercy that He had granted him, and returned without any obstacle to his wife. He had been long absent from her, and entered bringing nothing with him: so she asked him respecting the cause of his tardiness, and respecting the things which he had taken forth in his hand, and as to what he had done with them, and how he had returned without any thing. He therefore informed her of the temptation that had happened to him, and that he had thrown himself down from that place, and God had saved him. And his wife said, Praise be to God who hath averted from thee the temptation, and interposed between thee and the calamity! Then she said, O man, verily the neighbours have been accustomed to observe that we light our oven every night, and if they see us this night without fire, they will know that we are destitute. Thankfulness to God requireth the concealment of our poverty, and the conjoining of the fast of this night with that of the past day, and spending it in the service of God, whose name be exalted! — Accordingly she arose and went to the oven, filled it with firewood, and set light to it to delude the women who were her neighbours; and she recited these verses: —

I will conceal the desire and the griefs that I suffer, and will light my fire to delude my neighbours.

I approve of that which my Lord hath decreed: perhaps He will see my submission, and approve me.

After this, she and her husband arose, and performed the ablution, and began to pray. But, lo, one of her female neighbours begged permission to light from their oven. They therefore said to her, Go to the oven, and do as thou desirest. And when the woman drew near to the oven to



take the fire, she called out, O such-a-one! (mentioning the name of the woman of the place) come to thy bread before it burneth. So she said to her husband, Heardest thou what this woman said? And he replied, Arise and see. She arose, therefore, and went to the oven, and, lo, it was filled with fine white bread; and she took the cakes of bread and went in to her husband, thanking God (to whom be ascribed might and glory!) for the abundant good, and great favour, which He had bestowed. They ate of the bread, and drank some water, and praised God, whose name be exalted! Then the woman said to her husband, Come, let us supplicate God (whose name be exalted!): perhaps He will favour us with something that will render us independent of the trouble necessary to obtain our livelihood, and of the fatigue of working, and will aid us to employ ourselves in his worship and to occupy ourselves with his service. He replied, Well. So the man supplicated his Lord, and the woman said Amen to his supplication; and, lo, the roof clove asunder, and there descended a ruby, which illuminated the chamber by its lustre; whereupon they increased in their thanksgiving and praise. They were greatly rejoiced with that ruby, and said as many prayers as God (whose name be exalted!) willed.<sup>10</sup> Then, at the close of the night, they slept; and the woman saw in her sleep as though she entered Paradise, and beheld many pulpits ranged in order, and chairs set; whereupon she said, What are these pulpits, and what are these chairs? She was answered, These are the pulpits of the prophets, and these are the chairs of the just and the good. — And where, said she, is the chair of my husband, such-a-one? She was answered, It is this. And she looked at it, and, lo, in its side was a hole. She therefore said, What is this hole? And she was answered, It is the hole of the ruby that descended upon you from the roof of your house. — So she awoke weeping and mourning for the defect of the chair of her husband among the chairs of the just; and she said, O man, supplicate thy Lord to restore this ruby to its place; for the endurance of hunger and poverty during the

<sup>10</sup> That is, very many.

days that are few will be a lighter matter than the hole in thy chair among the people of excellencies. And the man supplicated his Lord, and, lo, the ruby flew up to the roof, while they looked at it: and they ceased not to live in their poverty and devotion until they met God, to whom be ascribed might and glory.

*Anecdote of a Muslim Warrior and a Christian Maiden*

The Prince of the Faithful, 'Omar the son of El-Khattáb, sent an army of the Muslims against the enemy, in Syria, and they besieged vehemently one of their fortresses; and there were among the Muslims two men, brothers, to whom God had given impetuosity and boldness against the enemy, so that the lord of that fortress said to his auxiliaries, and to his heroes who were before him, If these two Muslims were made prisoners, or slain, I should suffice you against the rest of the Muslims. They ceased not to set snares for these two men, and to employ stratagems against them, laying ambushes, and increasing the number of the men in the lurking-places, until one of the two Muslims was taken prisoner, and the other was slain a martyr. So the captive Muslim was carried to the lord of that fortress; and when the latter saw him, he said, Verily the slaughter of this man would be an evil, and his return to the Muslims would be a calamity. I wish that he would embrace the Christian faith, to be an auxiliary and a helper to us. And one of his Batrecks<sup>11</sup> said, O Emeer, I will seduce him so that he shall apostatize from his religion; for the Arabs are exceedingly fond of women, and I have a daughter endowed with loveliness and perfect beauty: so if he see her, he will be seduced by her. The Emeer therefore said, He is committed unto thee: then convey him away.

<sup>11</sup> "Batreck," or "Bitreck" (from "patricius") is a title which was formerly given by the Arabs to a Christian general; according to the Kámoos, to one who

commanded ten thousand men. It should not be confounded with "Batreck" or "Batrak," which signify a "Patriarch."

Accordingly he conveyed him to his abode, and clad the damsel in attire which increased her beauty and loveliness; after which, he took the man into the house, and caused the food to be brought; and the Christian damsel stood before him as a maid serving her master and waiting for him to give her some command which she should perform. And when the Muslim saw what had befallen him, he kept himself from sin by seeking refuge with God (whose name he exalted!); he closed his eyes, and occupied himself with the worship of his Lord, and reciting the Kur-án. Now he had an excellent voice, and an effective talent in the use of it; and the Christian damsel was affected with a violent love for him, and became greatly enamoured of him; and this state of affairs continued seven days, until the damsel said, Would that he may consent to my embracing El-Islám! And when her patience failed, and her heart was contracted, she threw herself down before him, and said, I conjure thee by thy religion that thou hear my words! He replied, And what wouldst thou say? She answered, Propose to me El-Islám. So he proposed it to her and she became a Muslimeh. Then she purified herself, and he taught her how to pray; and when she had done so, she said, O my brother, Verily my embracing El-Islám was on thine account, and from my wish to have thee near unto me. He replied, El-Islám forbiddeth marriage unless there be two legal witnesses, and a dowry, and a guardian;<sup>12</sup> and I find not the two witnesses, nor the guardian, nor the dowry; but if thou contrive means of our going forth from this place, I may hope to arrive in the abode of the Muslims, and I will make a covenant with thee that I will have no wife among the Muslimehs but thee. So she said, I will contrive a stratagem to accomplish that. She then called her father and her mother, and said to them, Verily the heart of this Muslim hath become softened, and he desireth to embrace the faith; and I will grant him the accomplishment of that which he desireth of me. He hath said, however, This shall not happen unto me in a town where my brother was killed;

<sup>12</sup> See Note 39 to Chapter iv. (vol. i. pp. 448 and 449).

but if I go forth from it, that my heart may be diverted, I will do as thou desirest. No harm will ensue if ye send me forth with him to another town; for I am a surety to you and to the King for the accomplishment of that which ye desire.

So her father went to their Emeer, and informed him; and he was greatly rejoiced at that, and gave orders to send her forth with him to the town that she had mentioned. Accordingly they went forth, and when they had arrived at the town, and remained the rest of the day, and the darkness of night overshadowed them, they departed, and pursued their way, like as one of the poets hath said, —

They said, The time of our departure hath drawn near. I replied,  
How oft shall I be threatened with departure?  
I have nothing to do but to cross the waste, and to traverse the earth,  
mile after mile.  
If the beloved journey towards another land, I travel thither, a son of  
the road;  
I make my desire my director to her, and it sheweth me the way with-  
out other guide.

And they proceeded throughout the night. The young man had mounted a swift horse and placed her behind him; and he ceased not to traverse the earth until morning was near, when he turned with her from the road and set her down; and they performed the ablution, and recited the morning-prayers. But while they were thus engaged, they heard the clashing of weapons, and the clinking of bits and bridles, and the voices of men, and the sounds of the hoofs of horses. So he said to her, O such-a-one (mentioning her name), this is a troop of the Christians in pursuit, which hath overtaken us; what then shall be our resource, when the horse hath become wearied and jaded so that he cannot stir a step? But she replied, Wo to thee! Art thou alarmed and afraid? — He said, Yes. — Where then, she rejoined, is the power of thy Lord, of which thou toldest me, and His succour to those who seek it? Come let us humble ourselves before Him, and supplicate Him: perhaps He will grant us His succour, and make us to participate in His gracious protection;



extolled be His perfection, and exalted be His name! — And he replied, Excellent, by Allah, is that which thou hast said! Accordingly they began to humble themselves before God (whose name be exalted!), and he recited these verses: —

Verily I am hourly in need of thine assistance, and should be though a crown were placed upon my head.

Thou art my greatest want, and if my hand obtained what I desire, I should have no wants remaining.

Thou hast not any thing that Thou withholdest; for the flood of thy munificence floweth copiously and in torrents;

But I am excluded by my transgression: yet resplendent is the light of thy pardon, O Clement!

O Dispeller of anxiety, remove my affliction! for who but Thyself can dispel this anxiety?

And while he was supplicating, and the damsel was saying Amen to his supplication, and the tramping of the horses was approaching them, the young man heard the voice of his brother the martyr, saying, O my brother, fear not nor grieve; for the approaching troop is the troop of God, and it is his Angels, whom He hath sent unto you to witness your marriage. Verily God hath gloried in you before his Angels, and given you the recompense of the blessed and the martyrs, and contracted for you the earth, so that in the morning thou wilt be among the mountains of El-Medeeneh. And when thou meetest 'Omar the son of El-Khattáb (may God be well pleased with him!), greet him with salutation from me, and say to him, May God recompense thee well for the Muslims; for thou hast given good counsel, and laboured with diligence. — Then the Angels raised their voices, saluting him and his wife, and said, Verily God (whose name be exalted!) decreed her in marriage to thee before the creation of your father Adam (on whom be peace!) by two thousand years. And upon this they experienced joy and happiness, and security and gladness: confidence was increased, and the guidance of the pious was confirmed: and when daybreak came, they performed the morning-prayers.

Now 'Omar the son of El-Khattáb (may God be well pleased with him!) used to perform the morning-prayers in



the darkness before dawn; and sometimes he entered the place of prayer in the mosque, followed by two men, and began with the Chapter of Cattle,<sup>13</sup> or the Chapter of Women;<sup>14</sup> whereupon the sleeper awoke, and he who would perform the ablution performed it, and he who was at a distance came, so that the first rek'ah was not completed before the mosque was filled with people. Then he performed the second rek'ah with the recitation of a light chapter, and doing it quickly. But on that day, he recited in the first rek'ah a light chapter, doing it quickly, and in like manner in the second; and when he had pronounced the salutations,<sup>15</sup> he looked towards his companions, and said, Come forth with us that we may meet the bridegroom and bride. So his companions wondered, and understood not his words; and he advanced, with them following him, until he went forth to the gate of the city.

The young man, as soon as the light appeared to him, and he beheld the standards of El-Medeenah, advanced towards the gate, with his wife behind him; and 'Omar and the Muslims his companions met him and saluted him. And when they entered the city, 'Omar (may God be well pleased with him!) gave orders that a feast should be prepared; and the Muslims came and ate. The young man entered with his bride; and God (whose name be exalted!) blessed him by her with children who fought in the way of God,<sup>16</sup> and kept their genealogies, because they gloried in them; and they ceased not to pass a most comfortable life, and to enjoy the most perfect happiness, until they were visited by the terminator of delights and the separator of companions.

### *The Justice of Providence*

A certain prophet employed himself in devotion upon a lofty mountain, beneath which ran a spring of water; and

<sup>13</sup> The sixth Chapter of the Kur-án.

<sup>14</sup> The fourth Chapter of the same.

<sup>15</sup> At the end of his prayers. See Note 8 to Chapter xii.

<sup>16</sup> That is, for the defence of religion.

during the day he used to sit upon the summit of the mountain, so that people saw him not. There he repeated the praises of God (whose name be exalted!), and saw such persons as came to drink at the spring. And as he was one day sitting looking towards the spring, he beheld a horseman, who approached, and alighted from his horse, put down a leathern bag that was slung to his neck, and rested, and drank of the water; after which he departed, leaving the leathern bag, in which were pieces of gold. And, lo, a man came to drink of the water, and he took the leathern bag with the money, and drank of the water, and departed in safety. Then there came after him a man who was a wood-cutter, bearing a heavy bundle of firewood upon his back, and he seated himself by the spring, to drink of the water. But, lo, the horseman first mentioned approached in a state of distress, and he said to the wood-cutter, Where is the leathern bag that was here? He answered, I know nothing of it. And the horseman drew his sword, struck the wood-cutter, and slew him; and he searched in his clothes, and found nothing: so he left him, and went his way.

And that prophet said, O Lord, one person took a thousand pieces of gold, and another hath been slain unjustly. But God said to him by revelation, Occupy thyself with thy devotion; for the government of the kingdom is not thine affair. Verily the father of this horseman had taken by force a thousand pieces of gold of the property of the father of this man; so I have put the son in possession of his father's property: and verily the wood-cutter had slain the father of this horseman; wherefore I have enabled the son to take retaliation. — And thereupon that prophet said, There is no deity but Thou! Extolled be thy perfection! Thou art all-knowing with respect to secret things!<sup>17</sup>

<sup>17</sup> This prophet was Moses. The story is also related by El-Kazweenee, in the preface to his *Ajáib el-Makhlookát*. For a better one of the same kind, more agree-

ing with Parnell's "Hermit," see the *Kur-án*, ch. xviii. vv. 64 *et seqq.*, commencing, "And [coming to the rock] they found one of our servants."

[Next to the series of anecdotes from which the above are selected, follows the Story of Hásib Kereem-ed-Deen,<sup>18</sup> or rather, a combination of the stories of Hásib, Bulookiyà, and Jánsháh, ending with the five hundred and thirty-sixth Night. It is mainly a compound of the most extravagant absurdities, and would, I think, be extremely tedious to many readers of the present translation, with the exception of the portion relating to Jánsháh; but this is similar in its general character, and in the incidents upon which it is chiefly founded, to the Story of Hasan of El-Basrah, which is one that I purpose to include in this work. I therefore pass on to the five hundred and thirty-seventh Night, with which commences the Story of Es-Sindibád of the Sea (the famous Voyager) and Es-Sindibád of the Land.

The stories which I omit in these volumes I do not consider destitute of interest or value, nor should I regard them, with the exception of a few, as unworthy of being presented to English readers, if some were abridged, and considerable *alterations* were made in others, when the *omission* of gross passages would render them incoherent; but even if they were thus abridged and altered, I should not think it advisable to introduce them in this collection, which is designed to comprise no tales that are greatly inferior in interest to those in the old version.]

<sup>18</sup> In the translations derived (through the medium of the German) from Von Hammer's, called "Jamasp."

## CHAPTER XX

COMMENCING WITH THE FIVE HUNDRED AND  
THIRTY-SEVENTH NIGHT, AND ENDING WITH  
PART OF THE FIVE HUNDRED AND SIXTY-  
SIXTH

### THE STORY OF ES - SINDIBÁD OF THE SEA AND ES - SINDIBÁD OF THE LAND <sup>1</sup>

THERE was, in the time of the Khaleefeh, the Prince of the Faithful, Hároon Er-Rasheed, in the city of Baghdád, a man called Es-Sindibád <sup>2</sup> the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide mastabah. The porter therefore put down his burden upon that mastabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the mastabah,

and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects;<sup>3</sup> consisting of turtle-doves and hezárs<sup>4</sup> and blackbirds and nightingales and ring-doves and keerawáns;<sup>5</sup> whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultáns; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to thy judgment and thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt thou abasest!



There is no deity but Thou! How great is thy dignity! and how mighty is thy dominion! and how excellent is thy government! Thou hast bestowed favours upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection! — And he recited thus: —

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade! ■

I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load!

Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;

Incessantly and amply blest, throughout the course of life, with happiness and grandeur, as well as drink and meat.

All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;

But otherwise, between us is a difference as great as the difference that we find between wine and vinegar.

Yet in saying this, I utter no falsehood against Thee, [O my Lord;] for Thou art wise, and with justice Thou hast judged.

And when Es-Sindibád the Porter had finished the recitation of his verses, he desired to take up his burden and to depart. But, lo, there came forth to him from that door a young page, hand-

some in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibád the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultán! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him

permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibád the Porter advanced, and having said, In the name of God, the Compassionate, the Merciful, — ate until he was satisfied and satiated, when he said, Praise be to God in every case! — and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow? — O my master, he answered, my name is Es-Sindibád the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibád of the sea; but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on

hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

#### THE FIRST VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heed-

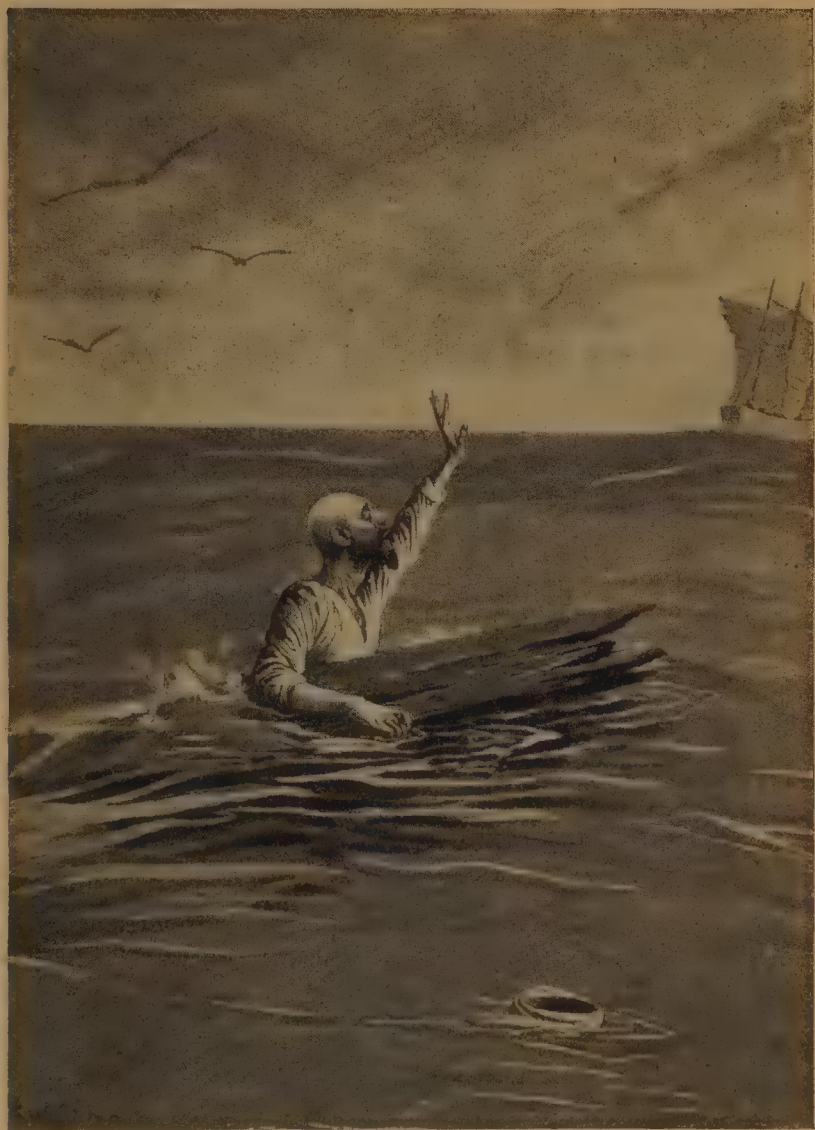
lessness, and found that my wealth had passed away, and my condition had changed, and all the [money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleymán the son of Dáood (on both of whom be peace!), respecting his saying, 'Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace.' Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this: —

In proportion to one's labour, eminences are gained; and  
he who seeketh eminence passeth sleepless nights.  
He diveth in the sea who seeketh for pearls, and succeedeth  
in acquiring lordship and good fortune.  
Who so seeketh eminence without labouring for it, loseth  
his life in the search of vanity.

Upon this, I resolved, and arose, and bought for myself goods and commodities and merchandise, with such other things as were required for travel; and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants; and we traversed the sea for many days and nights. We had



passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and





leave the merchandise! — The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.<sup>8</sup>

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had

been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water: therefore I ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and, lo, it was a mare, of superb appearance, tethered



in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when, behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth,

and what is the reason of thy tethering this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihráj,<sup>9</sup> having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and tether them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses.<sup>10</sup> This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihráj, and divert thee with a sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country. — I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said.<sup>11</sup> And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose, and mounted the horses, taking me with them, having mounted me on a mare.<sup>12</sup>

We commenced our journey, and proceeded without ceasing until we arrived at the city of the

King El-Mihráj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdád, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew

it, nor knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihráj, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shákireeyeh,<sup>13</sup> who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Bráhmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment,<sup>14</sup> and possessed of camels and horses and cattle. They informed me also that the Indians<sup>15</sup> are divided into seventy-two classes;<sup>16</sup> and I wondered at this extremely. And I saw, in the dominions of the King El-Mihráj, an island, among others, which is called Kásil,<sup>17</sup> in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjál is in it.<sup>18</sup> I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them;<sup>19</sup> and I saw a fish whose face was like that of the owl.<sup>20</sup> I likewise saw during that voyage many wonderful and strange things, such that, if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and, lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out every thing that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdád, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Es-Sindibád of the Sea, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognised him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibád of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were



upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihráj, who took me with them and brought me to this city. They then led me in to the King El-Mihráj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one! — Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods? — So I said to him, O master, hear my story, and un-

derstand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdád until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the

merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Basrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that, I repaired to the city of Baghdád, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immovable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures, and delicious meats and exquisite drinks,

and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibád of the Sea then made Es-Sindibád of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibád of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibád of the Sea began his narrative thus: —

## THE SECOND VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupa-

tion of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire.<sup>21</sup> The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The



zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, far, far from me this time is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of any thing, either of money or goods or merchandise. I repented of my having gone forth from the city

of Baghdád, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I rose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and, lo, it was a huge white dome, of great height and large circumference. I drew near to it, and walked round it; but perceived no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and, lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and, behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head,





and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh', that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh'.<sup>22</sup> I wondered at the works of God (whose name be exalted!) and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it. — Extolled be the perfection of Him who sleepeth not! — Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined



it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the band from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and, lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.<sup>23</sup>

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island, since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers: and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe!—Then I arose, and emboldened myself, and walked in that valley; and

I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone.<sup>24</sup> All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it.<sup>25</sup> Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh' and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its

eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn rose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers, and persons in the habit of journeying about, — that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so, descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds

and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem. — Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes: and I proceeded to select, and to put into my pockets and my girdle and my turban, and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and, behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.<sup>26</sup>

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And, lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke not to me; for he was frightened at me, and terrified; but he came to



the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed! — He repented, and struck hand upon hand,<sup>27</sup> and said, Oh, my grief! What is this affair? — So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is marvellous, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid. — And upon this the man thanked me, and prayed for me, and conversed with me; and, lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself



an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety! — They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves.<sup>28</sup> When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros,<sup>29</sup> which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees.<sup>30</sup> It is a huge beast, with a single horn, thick, in the middle of its head, a cubit <sup>31</sup> in length, wherein is the figure of a man.<sup>32</sup> And in that

island are some animals of the ox-kind. Moreover, the sailors and travellers, and persons in the habit of journeying about in the mountains and the lands, have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn,<sup>33</sup> and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so so that it becometh blind. Then it lieth down upon the shore, and the rukh' cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn, [namely the elephant] I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way selling and buying, until we arrived at the city of El-Basrah. We remained there a few days, and then I came to the city of Baghdád, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and

money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered: and he wondered at the severity of my sufferings, and congratulated me on my safety. — This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibád of the Sea had finished his story to Es-Sindibád of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibád of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibád of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Es-Sindibád the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibád of the Sea, as he had commanded him. He went in to him and wished him good morning,

and Es-Sindibád of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk, and enjoyed themselves, and were merry and happy, Es-Sindibád of the Sea began thus:—

### THE THIRD VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers (and hear from me the story of the third voyage, for it is more wonderful than the preceding stories, hitherto related — and God is all-knowing with respect to the things which He hideth, and omniscient),<sup>35</sup> that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdád for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Baghdád to the city of El-Basrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore

embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when, lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furlled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes.<sup>36</sup> No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all. — And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest



they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt,<sup>37</sup> their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.<sup>38</sup>

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great mastabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones.

But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And, lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes<sup>39</sup> like two blazes of fire, and tusks like the tusks of swine and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the mastabah. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having

no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour; so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that mastabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was

far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place! We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than that our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we turned to the pavilion, by reason of the violence of our fear, and sat there a little while; and, lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that mastabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said, one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is



abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny. — So I said to them, hear O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for ourselves rafts, each to bear three men;<sup>40</sup> after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.<sup>41</sup> — To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the mastabah, and the



noise from his throat was like thunder. So there-upon we arose, and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that mastabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and, lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form: and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater

number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.<sup>42</sup>

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and, lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree

with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.<sup>43</sup> — I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not come at me: and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of

wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose, and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man.— Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be his name!) for his abundant favours, and thanked Him. My courage was

strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream. — We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Es-Seláhit,<sup>44</sup> where sandal-wood is abundant,<sup>45</sup> and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me. — I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdád, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants? — I answered, I hear and obey thee, O my master;



and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Es-Sindibád of the Sea, who was with us, and was drowned [or left behind] at the island [of the rukh'], and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdád, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Baghdád. — So the clerk replied, Thy words are good and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibád of the Sea.<sup>46</sup> Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condi-

tion; but he was a man of the city of Baghdád, called Es-Sindibád of the Sea; and we had cast anchor at one of the islands, where he was lost,<sup>47</sup> and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master (whom may God preserve!), know that I am Es-Sindibád of the Sea. I was not drowned, but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibád of the Sea, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island, asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I

related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not. But accused me of falsehood, — They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Basrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibád of the Sea; he told us likewise of the departure of the ship, and of his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest. — So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I

related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Basrah. He therefore was convinced that I was Es-Sindibád of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-Sind,<sup>48</sup> where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow,<sup>49</sup> and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.<sup>50</sup> — After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Basrah, where I remained a few days. Then I came to the city of Baghdád, and repaired to my



quarter, entered my house, and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mingling in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered nor calculated. — Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibád of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibád of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Es-Sindibád the Porter took the gold that Es-Sindibád of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked to the house of Es-Sindibád of the



Sea. He went in to him and saluted him; and he received him with joy and gayety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibád of the Sea began to address them, and related to them the fourth story, saying, —

#### THE FOURTH VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers, that when I returned to the city of Baghdád, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Baghdád to the city of El-Basrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Basrah, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be

exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there rose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain

us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupified, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them

attentively, and, lo, they were a Magian people, and the King of their city was a ghool;<sup>51</sup> and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind was stupified, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance.

And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and, lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty; so I began to eat of the herbs and vegetables that were upon the island, and continued



to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.<sup>52</sup>

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and, lo, it was a party of men gathering pepper.<sup>53</sup> And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them? — So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on

my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and they brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdád until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then rose from the presence of the King, and diverted myself with a sight of his city; and, lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his

dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it. — And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a

large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shewn favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants. — And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with



us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Kádee and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) caused to die the wife of my neighbour, and he was a



companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted! — But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, tomorrow thou wilt lose me, and never in thy life wilt thou see me again. — And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it! — And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with

all her apparel and ornaments and wealth,<sup>64</sup> taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and, lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit. — So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth we bury with her her husband alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man? He answered me, Yes: we bury him with her,

and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupified, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.<sup>55</sup>

And but a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water,

according to their custom, and let me down into that pit. And, lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable: and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity, I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burned my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a

little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in the side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And, behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water.<sup>56</sup> I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had,



and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me, and, lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it, and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light;

and, lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access.<sup>57</sup> So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female;

after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a sign to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and they proceeded with me until they took me up into the

ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen any thing there except the wild beasts and the birds. — I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him. — And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with



kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course <sup>58</sup> until we arrived at the Island of the Bell, <sup>59</sup> whence we proceeded to the Island of Kelà <sup>60</sup> in six days. Then we came to the kingdom of Kelà, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, <sup>61</sup> which is two days' journey in extent. — At length, by the providence of God, we arrived in safety at the city of El-Basrah, where I landed, and remained a few days; after which I came to the city of Baghdád, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment. — Such were the most wonderful of



the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibád of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibád the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked on until he entered the house of Es-Sindibád of the Sea, and wished him good morning. And Es-Sindibád of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibád of the Sea began his narrative, saying thus:—

#### THE FIFTH VOYAGE OF ES - SINDIBÁD OF THE SEA

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in

sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea voyage. I packed up the bales, and departed from the city of Baghdád to the city of El-Basrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and, lo, it was a great egg of a rukh'. Now when the merchants had landed, and were

diverting themselves with viewing it, not knowing that it was the egg of a rukh', they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh' appeared within it. So they pulled it and drew it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh' will come and demolish our ship, and destroy us. But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh' were what veiled from us the sun's light, so that the sky was darkened. And when the rukh' came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened,

and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukh's saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but, lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh' threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.<sup>62</sup>

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and

in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, with varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I rose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then rose and stood up, and walked among the trees; and I saw a streamlet,<sup>63</sup> by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and



I said to him, O sheykh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with

his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live! — I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it,

to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart, and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with







his blood, and he was killed. May no mercy of God be on him! <sup>64</sup>

After that, I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And, lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me; This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him except thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when

we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.<sup>65</sup>

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship. — And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the

boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks. — Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself? — And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make any thing. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning. — And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do

thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And, lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense. — And they replied, We hear and obey. They welcomed me, and took me with them, and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and, lo, they were coconuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I col-

lected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could.<sup>66</sup> We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage. — So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought every thing that I saw and that pleased me, my time was pleasant,



and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the seaside, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper,<sup>67</sup> and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side.<sup>68</sup> From that island I took with me a large quantity of pepper and cinnamon, in exchange for cocoa-nuts. We passed also by the

Island of El-'Asirát,<sup>69</sup> which is that wherein is the Kamáree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Sanfee <sup>70</sup> aloes-wood, which is superior to the Kamáree; but the inhabitants of this island are worse in condition and religion than the inhabitants of the island of the Kamáree aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer.<sup>71</sup> And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay <sup>72</sup> there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Basrah, where I landed, and remained a short time. I then went thence to the city of Baghdád, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my

gain and profits, and resumed my first habits of familiar intercourse and fellowship. — Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Es-Sindibád of the Sea gave orders to present Es-Sindibád the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Es-Sindibád of the Sea, went in to him, and wished him good morning; and Es-Sindibád of the Sea ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table, and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibád of the Sea began to relate to them the story of the sixth voyage, saying to them, —

#### THE SIXTH VOYAGE OF ES - SINDIBÁD OF THE SEA

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment

and gayety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gayety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdád to the city of El-Basrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Basrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and, lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the



sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it! — So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and, lo, within it was a large island.<sup>73</sup> By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason



and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley].<sup>74</sup> Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen in consequence of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfee <sup>75</sup> aloes-wood, and Kamáree aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore,<sup>76</sup> and the monsters of the deep <sup>77</sup> come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and

it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.<sup>78</sup>

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one

after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it.<sup>79</sup> I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited

country. The right plan in my opinion will be for me to construct for myself a small raft,<sup>80</sup> of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will be better for me to die in this river than in this place.<sup>81</sup> — And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Sanfee<sup>82</sup> and Kamáree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets: —

Depart from a place wherein is oppression, and leave the  
house to tell its builder's fate;  
For thou wilt find, for the land that thou quittest, another;  
but no soul wilt thou find to replace thine own.

Grieve not on account of nocturnal calamities; since every affliction will have its end;

And he whose death is decreed to take place in one land will not die in any land but that.

Send not thy messenger on an errand of importance; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay



upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.<sup>83</sup>

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had risen, they rose and came to me, and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to rise at thy leisure. Tell us then what is the cause of thy coming to this place. — I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised

God (whose name be exalted!) for all that had occurred, rejoicing at my having passed forth from that river, and having come to these people; and I told them of all that had happened to me from beginning to end, and of what I had experienced upon that river, and of its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb,<sup>84</sup> and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.<sup>85</sup>

The island of Sarandeeb is under the equinocial line; <sup>86</sup> its night being always twelve hours, and

its days also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I went back to the King, and begged him to give me permission to return to my country.<sup>87</sup> He gave me permission after great pressing, and bestowed upon me an abundant present from his treasures; and he gave me a present and a sealed letter, saying to me, Convey these to the Khaleefeh Hároon Er-Rasheed, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the kháwee,<sup>88</sup> which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khaleefeh was this:—Peace be on thee, from the King of India, before whom are a thousand elephants,<sup>89</sup> and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is

not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased;<sup>90</sup> and a hundred thousand mithkáls of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Baghdád, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibád, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on



his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric, saying, This is the King the owner of the crown the like of which neither Suleymán nor the Mihráj possessed! Then he is silent; and one behind him proclaimeth, saying, He will die! Again I say, He will die! Again I say, He will die! — And the other saith, Extolled be the perfection of the Living who dieth not! <sup>91</sup> — Moreover, by reason of his justice and good government and intelligence, there is no Kádee in his city; and all the people of his country distinguish the truth from falsity. — And the Khaleefeh wondered at my words, and said, How great is this King! His letter hath shewn me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion! — Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circum-



stances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibád of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Es-Sindibád of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Es-Sindibád of the Sea made a sign to them that they should hear his seventh story, and said, —

#### THE SEVENTH VOYAGE OF ES-SINDIBÁD OF THE SEA

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Khaleefeh entered and said, The Khaleefeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted

him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindibád, I have an affair for thee to perform. Wilt thou do it? — So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandeeb, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdád. — Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindibád, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King. — So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with

money for my expenses, and I kissed his hand and departed from him.

I went from Baghdád to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibád! By Allah the Great, we have longed to see thee, and praise be to God who hath shewn us thy face a second time! — Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibád? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Kha-leefeh Hároon Er-Rasheed. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys<sup>92</sup> and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of

crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleymán the son of Dáood, on whom be peace!<sup>93</sup> And the contents of the letter were as follows:—Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sultán. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends;<sup>94</sup> together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew

those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow? — Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the daytime to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting



one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which were such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.<sup>95</sup>

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee. — So I informed him





of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us. — I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country. — Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country. — So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought and sold and ex-

changed; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with every thing that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdád; when I went in to the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren. — This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!



## THE CONCLUSION OF THE STORY OF ES-SINDIBÁD OF THE SEA AND ES-SINDIBÁD OF THE LAND

And when Es-Sindibád of the Sea had finished his story, he ordered his servant to give to Es-Sindibád of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced. — And upon this, Es-Sindibád of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days. — And upon this, Es-Sindibád of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas! <sup>96</sup>

## NOTES TO CHAPTER TWENTIETH

NOTE 1. Before I considered the composition of this story, it appeared to me utterly incredible that one person, or even two or three, could have composed the greater portion of a series of tales so numerous and so varied as those of the Thousand and One Nights. But my opinion was changed when I found that nearly every one of the most wonderful incidents occurring in the voyages of Es-Sindibád of the Sea was described in other Arabic works, and when I considered that, these works being professedly scientific, it would be unreasonable to entertain the slightest suspicion that their authors borrowed from a tale of fiction. Thus I discovered that one of the tales which seemed to have required in its composer the greatest power of imagination did in reality require very little of this faculty, and that the merit of the composition lay not so much in the matter, as in the manner. I obtained also a confirmation of De Sacy's opinion (which some learned men have doubted), that the story of the voyages of Es-Sindibád is a "roman vraiment arabe d'origine," and not "the Book of Es-Sindibád" mentioned in the passage relating to the Hezár Afsáneh in the Golden Meadows of El-Mes'oodée. May not most of the tales of the Thousand and One Nights have been composed in the same manner as the one which I now endeavour to illustrate?

Of the age in which this story was composed, I can offer no certain evidence; but I see no reason to think it older than most of the tales in the present work. It is evidently founded upon the exaggerated reports of a variety of travellers, and almost all these reports I find related in the " 'Ajáib el-Makhlookát " of El-Kazweenee and the " Kha-reedet el-'Ajáib " of Ibn-El-Wardee. The former author flourished in the latter half of the thirteenth century, and

the latter died about the middle of the fourteenth. I am unable to discover whether the "travellers' lies" here alluded to have been recorded by earlier writers; but considering the popularity of the two works above mentioned, I think it probable that they were the mines from which the author of the voyages of Es-Sindibád of the Sea drew most of the materials for the composition of this tale.

Mr. Hole's ingenious and admirable illustrations of this story, which, he observes, "may be not unjustly denominated 'the Arabian Odyssey,' . . . if small things may be compared with great," are well known; and I shall often avail myself of them in the present series of notes; but not so amply as I should have done had I not traced almost all the marvels of the tale to their proper Arabian sources. — Here I must also mention a learned and instructive article on the Thousand and One Nights in No. 47 of the *Foreign Quarterly Review*. The writer of that article (the perusal of which has afforded me much gratification<sup>1</sup>), alluding to the voyages of Es-Sindibád, observes, that a singular poem, which has escaped the notice of Hole, contains some highly curious coincidences with these voyages and with some other portions of the Arabian Nights. "They tend at the same time," he adds, "to prove the antiquity of these particular stories, as it is improbable that the eastern storytellers should have been indebted to the writer of a German metrical romance of the twelfth century. The romance alluded to is Duke Ernest of Bavaria. It was composed in German Rhyme by Henry of Veldeck, who flourished about 1160; and a Latin poem on the same subject, by one Odo, appeared about the same time. A prose version of the outlines of the story is still popular in Germany. In this singular romance we find the aëronautic excursion in the

<sup>1</sup> I must say the same of a very able article in No. 64 of the *London and Westminster Review*; as the writer has reproved me for not noticing at all the encouragements of my critics, and not sufficiently their objections. By my silence

on the former subject, I have incurred the very imputation which I desired, by that silence, to avoid. Some of the objections I cannot conveniently and fully remark upon until the completion of my work.

second voyage of Sindbad, with no material variation; the pigmies and cranes as well as the adventure borrowed from the *Odyssey* in the third voyage; and the subterraneous voyage in the sixth. We have likewise the magnetic mountain, occurring in the story of the Third Calendar, which has also been transplanted into the miraculous legend of the Irish Saint, Brandanus." — It will be seen, however, that the incidents in *Es-Sindibád's* Voyages here alluded to, and many more, occur in other works; and I think it may be reasonably inferred, that they were subjects of common report in the East long before they were introduced into the present collection.

In the translation, I have occasionally deviated from the Cairo edition, following, in cases which will be pointed out in the notes, the Breslau edition of the *Thousand and One Nights*, the Calcutta edition of the first two hundred Nights, and an edition of the story of *Es-Sindibád* in the original Arabic appended by the learned M. Langlès to Savary's *Grammaire de la Langue Arabe*, and also published in a separate form, accompanied by a faithful version in French. [I have carefully compared with Mr. Lane's translation and notes the text of the story of *Es-Sindibád* in the complete edition of the *Thousand and One Nights* printed at Calcutta, without, however, finding various readings of any importance. The edition referred to was not published at the time this translation was made. I may add that it was printed from an Egyptian MS., and that it agrees throughout, substantially, with the Cairo edition. But the style is inferior to that of the latter. — ED.]

NOTE 2. In Langlès' edition, and the Calcutta edition of the first two hundred Nights, the porter is called "*El-Hindibád*." The etymology of this name, and of "*Es-Sindibád*," I must leave in doubt. If the former be the name by which the author of the tale called the porter, I conclude that he derived the two names, respectively, from "*El-Hind*" and "*Es-Sind*;" the former of which is the appellation of the main portion of India; and the latter, that of

Western India. "Es-Sindibád" is a name which not unfrequently occurs in Arabian tales.

NOTE 3. See Note 30 to the Introduction, and Note 1 to Chapter ix.

NOTE 4. See Note 19 to Chapter xviii.

NOTE 5. The "keerawán," more commonly, and I believe more properly, called "karawán," is the stone-curlew, or *charadrius œdicnemus* of Linnæus. The following extract from the *Encyclopædia Britannica*, art. "Charadrius," appears to be a good account of this bird. "Hasselquist informs us, that this bird is also met with in Lower Egypt, in the acacia groves, near the villages of Abusir [Aboo-Seer] and Sackhara [Sakkárah], near the sepulchres of the ancient Egyptians, and in the deserts. The Arabians call it Kervan [karawán]. It has a shrill voice, somewhat resembling that of the black woodpecker, which it raises and lowers successively, uttering agreeable notes. The Turks and Egyptians value it much, if they can get it alive; and keep it in a cage for the sake of its singing. Its flesh is hard, and of a very good taste, inclined to aromatic. It is a very voracious bird, catching and devouring rats and mice, which abound in Egypt. It seldom drinks; and when taken young, and kept in a cage in Egypt, they give it no water for several months, but feed it with fresh meat macerated in water, which it devours very greedily. It is found in deserts, and is therefore accustomed to be without water."

NOTE 6. In the latter hemistich of this verse I follow the Breslau edition.

NOTE 7. "The day of death is better than the day of birth, because nothing is wanted after the day of death, and the contrary is the case with respect to the day of birth. And a living dog is better than a dead lion, because the



uses of the lion end with his death: so the living dog is better than he, because advantage may be hoped for from him. And the grave that hideth the poor man is better than the palace, in which a man is in want." (Marginal note by my sheykh.) — The first saying is from Ecclesiastes, ch. vii. v. 1; and the second, from the same book, ch. ix. v. 4. The third saying, in Langlès' edition, and in the Calcutta edition of the first two hundred Nights, is, "the grave is better than poverty:" but I do not know any saying of Solomon in the Bible agreeing with either reading.

NOTE 8. — *The Fish mistaken for an Island.* The origin of this first marvel related by Es-Sindibád of the Sea I find in El-Kazweenee's "Ajáib el-Makhlookát." In his account of animals of the water, he says, "The *tortoise* ('sulahfáh,' also written 'sulahfà,' &c.) is a sea and land animal. As to the sea-tortoise, it is very enormous, so that the people of the ship imagine that it is an island. One of the merchants hath related, saying, 'We found in the sea an island elevated above the water, having upon it green plants; and we went forth to it, and dug [holes for fire] to cook; whereupon the island moved, and the sailors said, Come ye to your place; for it is a tortoise, and the heat of the fire hath hurt it; lest it carry you away! — By reason of the enormity of its body,' saith he, [i. e. the narrator above mentioned,] 'it was as though it were an island; and earth collected upon its back in the length of time, so that it became like land, and produced plants.'"

Though the above is so apposite, I am tempted to copy from Hole's work (pages 22 and 23) the following quotation from Milton, who mentions the Leviathan as "that sea-beast"

"————— which God of all his works  
Created hugest that swim the ocean flood.  
Him haply slumbering on the Norway foam,  
The pilot of some small night-foundered skiff,  
Deeming some island, oft, as seamen tell,  
With fixed anchor in his scaly rind,  
Moors by his side."

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and another (in pages 253 and 254) from Olaus Magnus: — “Habet etiam Cetus super corium] suum superficiem tanquam sabulum quod est juxta littus maris: unde plerumque elevato dorso suo super undas a navigantibus nihil aliud creditur esse quam insula. Itaque nautæ ad illum appellunt et super eum descendunt, inque ipsum palos figunt, naves alligant, focos pro cibis coquendis accendunt: donec tandem cetus sentiens ignem sese in profundum mergat, atque in ejus dorso manentes, nisi funibus à navi protesis se liberare queant, submergantur.” (L. xxi. c. 25.)

Pliny, as Hole suggests, may have been “the general source of these sea-monsters.”

NOTE 9. Thus this title is pronounced and written by the Arabs. In my original, and in the Breslau edition, it is written “El-Mahraján.” It is a corruption of the Indian title “Maha Rája,” or “Great King.” The situation of the kingdom of the Mihráj will presently be considered.

NOTE 10. — *On the Sea-Horse.* Here I have abridged a little. — “The Water-Horse,” says El-Kazweenee, in his account of animals of the water, “is like the land-horse, save that he is larger in the mane and tail, and more handsome in colour; and his hoof is cloven, like the hoof of the wild ox (bakar el-wahsh, a species of bovine antelope), and his size is smaller than that of the land-horse, but larger than that of the ass, by a little.” He adds that sometimes a foal is produced having a water-horse for its sire and a land-mare for its dam, and that it is of extreme excellence and beauty; and he mentions an instance (similar to what is related in the Thousand and One Nights): the water-horse, in this case, was black, with white spots like pieces of silver. He also states that it is found in the Nile; and it is evident from this that the well-known hippopotamus is the animal thus incorrectly described, and which has suggested the fable here related.

NOTE 11. Here again I abridge a little.

NOTE 12. — *On the Island of the Mihráj, and some other Islands in the Seas of China and India.* I shall here endeavour to determine the positions of several islands in the Seas of China and India, including, among these islands, that of the Mihráj. After having commenced with one of which the position is most easily ascertained, I shall pass on to others which are mentioned in the story that I am illustrating, and on subsequent occasions I shall refer the reader to this note.

In the "Accounts of India and China by two Mohamadan Travellers in the ninth Century," we are told (in page 3 of the English translation) that among the islands of the Sea of [El-] Harkend [a name given both to the Sea of China and to a part of that of India], towards Sarendeeb [or Ceylon], one "is called Ramni, and is under several princes; being eight or nine hundred leagues in dimension. [Afterwards, in page 61, this island is mentioned by the name of Rahmi, and is said to be eight hundred leagues in compass.] Here," it is added, "are gold-mines, and particularly those called Fansur (or Fanfur?); as also an excellent sort of Camphire." — It appears hence, beyond a doubt, that the island called by the Arab geographers "Ráminee," "Rámin," "Rámee," &c., is *Sumatra*, the Java Minor of Marco Polo, described by him (book iii. ch. 16,) as two thousand miles in circuit (which appears to be near the truth), and as containing eight kingdoms, governed by so many kings; one of which kingdoms is called by him Fansur, or Fanfur,<sup>2</sup> and said to contain the best kind of camphor, much superior in quality to any other. This kingdom, and five of the others, Marco Polo visited; and he remained in one of the ports of the island five months: his authority therefore, which is in general good, is in this case especially so. — El-Kazweenee says that in the island of Rámin,<sup>3</sup> in the Sea of China, are a naked people, whose language is not

<sup>2</sup> See Marsden, note 1229.

<sup>3</sup> In my MS. of Ibn-El-Wardee (who says that it is seven hundred leagues long), "Ráminee." By

El-Idreesee it is called "the Island of Er-Rámee." In quoting from the latter writer, I make use of Jaubert's translation.

understood: for it is like whistling. He adds that they shun mankind, that the height of one of them is four spans, that on their faces is red downy hair, and that they climb up trees; and he states that in it are the camphor-tree, brasil-wood, and the Indian cane, and likewise the rhinoceros, and buffaloes without tails.

The next island of which I shall consider the position is that which is called in the works of the Arab geographers "Zánij," "Zálij," "Zábij," "Ránij,"<sup>4</sup> "Rálij," "Rájij," "Ráneh," &c. The name of this island, which name is also employed to include some other islands dependant on the principal one, is written in the "Accounts of India and China," above quoted, "Zabage" (page 10), and "Zapage" (page 60), in both places probably for "Zábij." In the latter place we are informed, that "the province of Zapage is opposite to China, and a month's sail distant therefrom by sea, or less, if the wind be fair. The King of this country," it is added, "is called *Mehrage*, and they say it is nine hundred leagues in circumference, and that this King is master of many islands which lie round about; thus this kingdom is above a thousand leagues in extent. Among these islands there is one called Serbeza, which is said to be four hundred leagues in circuit, [nearly the circuit of Java,<sup>5</sup>] and that also of Rahmi" [above identified with Sumatra]. — From these descriptions of the size of the great island of the Mihráj, and its situation with respect to China and Sumatra, it seems evident to me that it can be no other island then *Borneo*, as Sir William Jones

<sup>4</sup> This word, in Arabic, signifies the cocoa-nut.

<sup>5</sup> It seems probable that to this island apply more than one name, and perhaps that of "Jábeh," in the works of the Arab geographers. "Jábeh" was the title of the *King* of the Island of Jábeh (as will be seen in the next paragraph): therefore this island may have had another name, like that of the Mihráj. "In the Island of Jábeh,"

says El-Kazweenee, "is a mountain whereon is seen a great fire by night from afar, and by day, a smoke: none can approach it. [In Java are thirty-eight volcanoes.] In it also are aloes-wood and the banana and the cocoa-nut and the sugar-cane. Its inhabitants are a tawny people, in the form of men, save that their faces are in their bosoms."



and others have supposed. El-Kazweenee says that the King of the Island of Ráij (or Zábij, &c.) is called El-Mihráj; that in this island is a mountain where are huge serpents, some of which will swallow the elephant; and that it contains also the camphor-tree, which is of enormous size. El-Kazweenee describes this island as "on the confines of China, the furthest of the countries of India."

"In this same kingdom [I continue the extract from the 'Accounts of India and China' begun in the preceding paragraph] is the Island of Cala, which is in the mid-passage between China and the country of the Arabs. This island, they say, is four-score leagues in circumference; and hither they bring all sorts of merchandise, wood-aloes of several sorts, camphire, sandal-wood, ivory, the lead called Cabahi, ebony, red-wood, every kind of spice, and many other things too tedious to enumerate. At present the commerce is most usually carried on from Oman ['Omán] to this island, and from this island to Oman." (Page 61.) In my MS. of Ibn-El-Wardee, this island is called "Kulleh." This geographer describes it as in the "Sea of India" (a very vague appellation), and says, "It is a great island: in it are trees and rivers and fruits. A King of the sons of Jábeh the Indian dwelleth in it; and in it are mines of tin, and camphor-trees,<sup>6</sup> one tree of which shadeth a hundred men, and more: in it also is the Indian cane; and among its wonders are such things that the describer of them would incur disbelief." El-Idreese (1st Climate, 9th Section,) describes this island, mentions the same particulars, and gives an account of the mode of obtaining the camphor similar to that in Es-Sindibád's Second Voyage. He adds, that in the neighbourhood of the said island are those of Jábeh, Seláhit, and Hereej; each about two leagues from another; and states that they all obey the same King, named Jábeh. — From these notices of situation, size, and the existence of tin-mines, I am induced to think that this island

\* I doubt the truth of this. It has been said above that camphor was among the articles brought to this island.



is the one called in our maps *Banca*, the rich tin-mines of which are well known;<sup>7</sup> though Renaudot places it near the point of Malabar, and does not consider it as an island. From page 15 of the English translation of his Remarks on the "Accounts," it appears that in page 10 of the latter, "Calabar" is put for the name which in the extract at the commencement of this paragraph is written "Cala." Now in this page of the "Accounts," the place thus named is said to have been dependant on "the Kingdom of Zabage." That a tract near the point of Malabar should be so is extremely improbable; and it is afterwards said, as I have shewn above, that it was *in* that Kingdom. It is stated in the same work (page 9), that from Mascat (or Maskat) to Kaucammali, in the course to China, is a month's sail, *with the wind aft*. [The name of the latter place is written by El-Idreese (2nd Climate, 7th Section,) "Koolam Melee." It is evidently the Koulam of Marco Polo (who says that it was a resort of Arabian and Manji, or Southern Chinese, merchants), and the Coulan of our maps, in Malabar, or Malayala, nearly ninety British miles from Cape Comorin.] Here the Arabs, we are told, in the voyage to China, took in water: then they entered the sea of El-Harkend, and having sailed across it, they touched at Lajabalus [before called (in page 4) "Najabalus" (supposed to be the Nicobar Islands)], and, after *about* a month's voyage from Kaukam [*i. e.* Koulam], arrived at Cala [in the translation Calabar]. It is added, that from this place to one called Betuna is ten days, in the course to China; that ten days further in the same course is Kad-range; ten days further, Senef [or Sanf], whence "comes the aromatic wood we call Hud al Senefi" [el 'ood es-Sanfee]; ten days further, Sandarfulat; and a month further, China: altogether, from the place in question to "Canfu" [or

<sup>7</sup> Since the above was written, I have been gratified by finding that Langlès, in a note on a passage in the Fourth Voyage, has expressed the same opinion. He

has also observed, that the name given to this island by the Arabs may be a corruption of the Malay word "kelang," signifying "tin."

“Khánfoo,” also written by Arab geographers “Khánkoo,” supposed to be “Kuang-cheu-fu,” called by us “Canton”], the chief port of China, two months and ten days. The latter part of the voyage, it appears, was tedious: it was probably circuitous, for the sake of traffic; and eight whole days were consumed in clearing some rocks and shoals called the Gates of China.

I next consider the position of Sanf. Its distance from the supposed Canton has been stated above, as one month and ten days. El-Idreese (2nd Climate, 9th Section,) calls it a Chinese island, or peninsula (the term generally rendered “island” is very vague), and afterwards (1st Climate, 10th Section,) he makes it only fourteen days from Khánkoo (or Canton?); but his authority I think of much less weight than that before cited. He states also, that from Sanf to Meláy or Maláy was a voyage of twelve days, among islands and rocks. — These indications of its position, and the assertion of El-Idreese (1st Climate, 9th Section,) and others, that it produces the best kinds of aloes-wood, lead me to conclude that it is the tract called in our maps *Tsiampa*. Mr. Marsden has shewn (in note 1172 to his translation of Marco Polo) that the best kind of aloes-wood is that of the mountains of *Tsiampa*, on the south of CochinChina, about the 13th degree of north latitude. This is called *Kalambak*. The resemblance of the names “*Tsiampa*” and “*Sanf*” I also think of some weight; especially as the Arabs, having no *p*, substitute, for that letter, *f* or *b*. — The author of the *Kámoos* says, that the *Sanfee* aloes-wood (or aloes-wood of *Sanf*) is inferior to the *Kamáree*; but the contrary statement, being more fully expressed, I think more entitled to credit.

The position of *Kamár*,<sup>8</sup> which produced the *Kamáree* aloes-wood, is more difficult to determine. In the “*Accounts of India and China*,” which mention its aloes-wood, the island (or peninsula) of *Kamár* <sup>9</sup> is said (in page 64) to be divided from the kingdom of the *Mihráj* (or Borneo) “by a passage

<sup>8</sup> I write the name thus on the authority of the *Kámoos*.

<sup>9</sup> Written in the translation of that work “*Komar*.”

of ten or twenty days' sail, with a very easy gale." This will by no means allow us to identify it with Cape Comorin, as some European writers have done. El-Idreese says (1st Climate, 9th Section), that it is near Sanf, separated only by three miles; but perhaps "miles" may be a mistake for "days." I can only conjecture that it is either a part of the Malayan peninsula, or on the opposite side of the Gulf of Siam, adjacent to Tsiampa.

I now revert to the Mihráj and his Island, which is described in the "Accounts of India and China" (page 61) as "extremely fertile, and so very populous that the towns almost crowd one upon the other." In the next page it is said that the palace of a former Mihráj was "still to be seen," in the time of the author, "on a river as broad as the Tigris at Baghdád or at El-Basrah." And it is added, "The sea intercepts the course of its waters, and sends them back again with the tide of flood; and during the tide of ebb, it streams out fresh water a good way into the sea. This river is let into a small pond close to the King's palace, and every morning the officer who has charge of his household brings an ingot of gold wrought in a particular manner, which is unknown, and throws it into the pond in the presence of the King. The tide rising with the flood, covers it with many others, its fellows, and quite conceals it from sight; but low water discovers them, and they appear plain by the beams of the sun. The King comes to view them at the same time that he repairs to an apartment of state which looks upon this pond. This custom is very scrupulously observed, and thus they every day throw an ingot of gold into this pond, as long as the King lives, nor touch the same upon any account. When the King dies, his successor causes them all to be taken out, and not one of them is ever missed. They count them, and melt them down, and this done, the sums provening from this great quantity of gold are distributed to those of the royal household, to the men, to the women, and to the children, to the superior and to the inferior officers, each receiving a part, in proportion to the rank he bears, and according to the order established among them for this

distribution; and the surplus is given away to the poor, and to the infirm. Then they reckon up the number of ingots, and what they weigh, and say, Such a one reigned so many years, for he left so many ingots of gold in the pond of the Kings, and they were distributed, after his death, to the people of his kingdom. It is a glory, with them, to have reigned a long while, and to have thus multiplied the number of these ingots, to be given away at their death." — Nearly the same account is given in other Arabic works. — "The hospitality, power, and magnificence, of the King of Borneo, Raia Siripada, is mentioned by Pigafetta (Purchas's Pilg. v. i. b. 2.), Magellan's fellow-traveller, and the first literary circumnavigator. He reigned, it is said, over many other kings, islands, and cities, and that which was his place of residence contained 25,000 houses. Maximilian of Transylvania, who gives an account of the same voyage, enlarges on these circumstances; but adds, 'equi perexigui et exiles sunt.' We are not to wonder, therefore, that the monarch in the text was so desirous of improving the diminutive race." <sup>10</sup>

NOTE 13. The "Shákireeyeh," called in the Breslau edition "Sekáribeh," and by El-Idreese "Sákireeyeh," are evidently the "Kshatriyas," the *second* caste of the Hindoos. By El-Idreese, as well as in the Thousand and One Nights, they are called the *first* caste. He says (1st Climate, 10th Section), "They are the most noble: it is from among them, only, that the Kings are chosen [which is true]. All the others," he adds, "prostrate themselves before them; but they do not prostrate themselves before any others."

NOTE 14. This idea of the Bráhmans I suppose to be derived from the music and dances at religious ceremonies.

NOTE 15. So in the Breslau edition. In the Cairo edition, "Jews" (Yahood), which is clearly a mistake.

<sup>10</sup> Hole, pp. 32 and 33.



NOTE 16. In the Breslau edition, "forty-two sects." So also says El-Idreese. [This refers probably to the inferior castes formed by intermarriages between members of the principal castes. — ED.]

NOTE 17. Thus written in the Breslau edition, the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the edition of Cairo, "Kábil." It is evidently the island called by El-Kazweenee that of "Bartáil." He describes it as in the Sea of India, and near to the Islands of Ez-Zenj (evidently a mistake for Zánij, i. e. Borneo), and says, on the authority of Ibn-El-Fakeeh, "There are in it a people whose faces are like the shields made of coats of leather, and their hair is like the tails of pack-horses; and in it is the rhinoceros. In it also are mountains whence are heard by night the sounds of the drum and tambourine, and disturbing cries, and disagreeable laughter; and the sailors say that Ed-Dejjál<sup>11</sup> is in it, and that he will come forth from it. In this island, moreover, cloves are sold, and in this manner. The merchants land there, and put their goods and commodities upon the shore, and, having returned to their ships, pass the night in them. Then, when they arise in the morning, they come to their com-

<sup>11</sup> Of Ed-Dejjál, also called El-Meseeh ed-Dejjál (the False, or Lying, Christ), the Antichrist of the Muslims, the following is Sales's account. "He is to be one-eyed, and marked on the forehead with the letters C. [or K.] F. R., signifying Cáfir [or Káfir] or Infidel. They say that the Jews give him the name of 'Messiah Ben David,' and pretend he is to come in the last days, and to be lord both of land and sea, and that he will restore the kingdom to them. According to the traditions of Mohammad, he is to appear first between El-'Erák and Syria, or according to others, in the province of Khurásán; they add that he is

to ride on an ass; that he will be followed by 70,000 Jews of Ispahán, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days; that he is to lay waste all places, but will not enter Mekkeh or El-Medeenah, which are to be guarded by angels; and that at length he will be slain by Jesus, who is to encounter him at the gate of Lud. It is said that Mohammad foretold several Antichrists, to the number of about thirty; but one of greater note than the rest." — Preliminary Discourse, Section iv. — See also Hole, page 35.



modities, and find by the side of each lot of goods a quantity of cloves. If the owner of the goods approve of this, he taketh it, and leaveth the goods; but if he take the goods and the cloves, the ship cannot depart until the taker of the goods restoreth them to their place. And if any one desire an addition, he leaveth the goods and the cloves, and an addition to these is made for him. One of the merchants hath related, that he went up into this island, and saw there a people beardless, of yellow complexion, whose faces were like the faces of the Turks, and their ears were perforated, and their hair was like that of women. They disappeared from his sight, and the merchants after that continued a long time frequenting the shore; but no cloves were brought out to them; so they knew that this was on account of their looking at them. Then, after some years, they resumed their former habit." — Cloves, it should be observed, grow only within the tropics but they are not the growth of either Borneo or Java. (See Marsden, *M. Polo*, p. 591.) The Island of Bartáil or Kásil I suppose to have been not far from Borneo. Hole suggests (p. 38), that the roaring of the waves amidst its hollow rocks might, not improbably, have resembled the sound of drums; and afterwards (page 41) he remarks, "Bartholomew Leonardo de Argensola, a learned divine, employed by the president and council of the Indies to write a history of the discovery and conquest of the Moluccas, observes, that near Banda is 'a desert and uninhabited island, called Poelsetton, infamous for stronger reasons than the Acroceraunian rocks. There are cries, whistles, and roarings, in it at all times, and dreadful apparitions are seen, &c.; and long experience has shewn that it is inhabited by Devils.'<sup>12</sup> May it not be reasonably suspected," he adds, "that this is the same island as Kásil; and that the Spanish writer, like the Arabian, appropriated to the superstition of his own country a traditional report of India?" — I think the reader must answer, "Yes."

<sup>12</sup> See Steven's Collection of Voyages, vol. i. p. 168.

NOTE 18. Thus in the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the Cairo edition, instead of the words "that Ed-Dejjál is in it," we read, "that they [the inhabitants] are a people of industry and good judgment." — Necessary illustrations of this passage have been given in the note immediately preceding.

NOTE 19. The words "and the fishermen fear it," &c., are inserted on the authority of the Calcutta edition of the first two hundred Nights and Langlès' edition. El-Kazweenee says, "In the Sea of China is a fish more than three hundred cubits long: fear is entertained for the ship on account of it; and it is found by the island of Wák-Wák;<sup>13</sup> and when the people know of its passing by, they call out, and beat with wood, that it may flee away at their noises: when it raiseth its fin, it is like an enormous sail." The same writer also, and Ibn-El-Wardee, say, that in the Sea of El-Kulzum is an enormous fish, that beateth the ship with its tail, and sinketh it: its length is about two hundred cubits. [El-Idreesee (1st Climate, 8th Section,) describes a somewhat similar creature in the Sea of China, about one hundred cubits long; and mentions the same mode of driving it away. He says that it is called the Gheydeh. — ED.]

NOTE 20. The two authors just cited state, that in the Sea of El-Kulzum is also a fish a cubit long, the body of which is like that of a fish, and its face like the face of the owl.

NOTE 21. This is a common phrase to express utter desolation.

NOTE 22. — *On the Rukh'*. This enormous bird has already been mentioned, and some idea of its size, in the

<sup>13</sup> "Wák-Wák" is an appellation employed by the Arabs to designate a number of islands adjacent to that of the Mihráj (or Borneo), in the furthest parts of the Sea of China. As these islands

are not yet mentioned in my original, I defer the insertion of some accounts of them given by Arab writers. — See Note 32 to Chapter xxv.

opinion of the Arabs, has been conveyed by an anecdote in page 264 of the present volume of this work; but it is time to give some further account of it. — Ibn-El-Wardee mentions, among the islands of the Sea of China, the Island of the Rukh', and says, "The Rukh', by the name of which this island is known, is an enormous and extraordinary bird, of terrible appearance; so much so that it is said, that the length of one of its wings is about ten thousand fathoms" ! This he relates on the authority of a zoological work by El-Háfiz Ibn-El-Joozee, who had been visited by an eye-witness of the bird, 'Abd-Er-Rahmán El-Maghrabee, also surnamed the Chinese, on account of his long residence in China, the person mentioned in the anecdote above referred to. He then narrates two anecdotes, one of which is that just mentioned, and another which would illustrate the incident to which this note refers, but which more particularly agrees with an adventure in Es-Sindibád's Fifth Voyage: therefore I defer the insertion of it. [A Chinese work, entitled "San thsaï thou hoei" (cited by Klaproth, "Nouveau Journal Asiatique," vol. xii. p. 235), says that in the country of "Kuen lun," in the sea to the south-west of China, is a bird called pheng, which in flying obscures the sun, and can swallow a camel, and that of its quills are made water-tuns. ED.]

Of this bird, Marco Polo heard during his travels. He says, "The people of the island [of Madagascar] report that at a certain season of the year, an extraordinary kind of bird, which they call a rukh',<sup>14</sup> makes its appearance from the southern region. In form it is said to resemble the eagle; but it is incomparably greater in size; being so large and strong as to seize an elephant with its talons, and to lift it into the air; from whence it lets it fall to the ground, in order that, when dead, it may prey upon the carcass. Persons who have seen this bird assert that when the wings are spread they measure sixteen paces in extent from point to point;

<sup>14</sup> Here, as generally elsewhere, Oriental words, for the sake of uniformity. — Ed.  
uses his own mode of transcribing

and that the feathers are eight paces in length, and thick in proportion." He adds that some messengers sent to the island by the Grand Khán brought back with them "a feather of the rukh' positively affirmed to have measured ninety spans, and the quill-part to have been two palms in circumference." (Marsden's Transl. p. 707.)

Several writers have remarked, that the condor suggested the monstrous descriptions of the rukh'; and Bishop Heber, who was of this opinion, says in his "Journal," "Lieutenant Fisher shot one very lately at Degra, which measured thirteen feet between the tips of its extended wings, and had talons eight inches long. He was of a deep black colour, with a bald head and neck." But Mr. Harvey, in his designs illustrative of Es-Sindibád's Voyages, has taken the *bearded vulture* as the archetype of the rukh'; justly observing to me, that the talons of the condor are not so formed as to enable it to carry off with them any weighty animal; and pointing out to me, that a bearded vulture "killed in the French expedition to Egypt, and measured in the presence of MM. Monge and Berthollet, is said by M. Larrey to have exceeded fourteen Parisian, or upwards of fifteen English feet," from point to point of its expanded wings. (See "Gardens and Menagerie of the Zoological Society Delineated," vol. ii. p. 181.) It should also be observed that the condor is a native of South America, confined to the region of the Andes; and it is therefore improbable that a solitary specimen should have strayed to the Chinese or Indian Seas, and given rise to the fable of the rukh'. — The rukh', however, may be purely imaginary. If so, it may be a fabulous species of a fabulous genus: but I rather think that it is the same as the 'ankà and seemurgh, which Arab and Persian writers have described in the like monstrous manner. El-Kazweenee states, that the 'ankà is the greatest of birds; that it carries off the elephant as the kite carries off the mouse; that, in consequence of its carrying off a bride, God, at the prayer of a prophet named Handhalah, banished it to an island in the Circumambient Ocean, unvisited by men, under the Equinoctial Line; that it lives one thousand and seven hundred years,



&c. He also states, that when the young 'ankà has grown up, if it be a female, the old female bird burns herself; and if a male, the old male bird does so. This reminds us of the phoenix.

NOTE 23. — *The Aerial Voyage*. I scarcely hoped to find any narrative, related as a fact, that could have suggested the description of this wonderful adventure; but I have succeeded in doing so. El-Kazweenee, in his account of the Sea of Persia, relates the following anecdote.<sup>15</sup>

“The author of the ‘Kitáb el-’Ajáib’<sup>16</sup> saith, A man of Isfahán related to me, that he was burdened with debts and the expense of supporting his family; so he quitted Isfahán, and misfortunes so encompassed him that he went to sea with some merchants. The waves, saith he, beat us about until we came to the well-known whirlpool (durdoor) of the Sea of Persia; whereupon the merchants came together to the master, and said, Dost thou know any way of escape for us from this predicament? He answered, O people, verily no ship escapeth from this whirlpool save such as God (whose name be exalted!) willeth [to escape]: but if one of you will liberally give himself for his companions, I will use my endeavours. Perhaps God (whose name be exalted!) will save us. — So I said, O people, we are all in a place of destruction, and I am a man wearied by misery. I wished for death; and there was in the ship a party of men of Isfahán: I therefore said to them, Swear that ye will discharge my debts, and act with beneficence to my children, and I will ransom you with myself. And I said to the master, What dost thou command me to do? He answered, That thou

<sup>15</sup> This anecdote is also related by Ibn-El-Wardee, who quotes it from El-Kazweenee. [An incident in the Story of the Third Royal Mendicant is curious as resembling the aerial voyage of Es-Sindibád, although it is not clearly referred to natural agency. One of the tales contained in the story of the King and his Son &c. (appended

to the Notes to Chapter xxi.) — that of “the Man who never laughed for the rest of his life” — is in part similar to the story first mentioned: here, however, the bird is a supernatural creature. — Ed.]

<sup>16</sup> Several Arabic works bear this title (the Book of Wonders).



stand upon this island (for there was near unto the whirlpool an island, the extent of which was six days' journey with their nights), and that thou cease not to beat this drum.<sup>17</sup> So I replied, I will do it. Accordingly they swore to me severe oaths that they would comply with the condition that I had imposed upon them; and they gave me of water and food what would suffice me for some days. And I stood on the shore of the island, and began to beat the drum; whereupon I beheld the waters move, and they bore the ship along, while I looked at it, until it was out of my sight. I then went to and fro upon the island, and, lo, I beheld an island on which was an enormous tree, such that I have not seen any greater; and upon it was something like a large roof. And at the close of the day, I heard a great, vehement, harsh voice;<sup>18</sup> and, lo, a huge bird, than which I have not seen any greater, came and alighted upon the roof on that tree. So I hid myself, fearing lest he should make me his prey, until the light of morning approached, when he shook his wings, and flew away. The next night, he came and alighted again upon his nest, and again I was in despair of my life, and was content to meet destruction. I approached him; but he shewed no hostility to me, and flew away in the morning. And when the third night came, I sat by him without consternation, until he shook his wings at daybreak; and on his doing so, I laid hold upon his legs, and he flew away with me with a most rapid flight until the daylight rose, when I looked towards the earth, and saw not aught save an abyss of water. Upon this I was about to quit my hold of his legs, by reason of the violence of the pain that affected me; but I constrained myself to have patience, and, looking again at the earth, I beheld the villages, or towns, and the people looking at it [at the bird], and I beheld the dwellings. Then it approached

<sup>17</sup> The word is "duhul" (Persian). In my copy of El-Kazweenee, the letter ré, and in that of Ibn-El-Wardee, dhál, is put for dál.

<sup>18</sup> I read "heddin" (without

the tenween, "hedd,") for a word which is written "hudoowin" in my MS. of El-Kazweenee, and which is uncertain in the transcript of this anecdote in my copy of Ibn-El-Wardee.

the earth, and set me down upon a heap of straw in a threshing-floor belonging to one of the villages, after which it left me and soared into the sky, and became absent from me. And the people collected, and conveyed me to their chief, and, having brought to me a man who understood my language, they said to me, Whence art thou? So I related to them my whole story, whereupon they wondered at me, and they suffered me to remain with them, and the chief gave orders to present me with money. I remained with them some days; and having walked one day to the sea-shore to divert myself, lo, I met the ship of my companions, who, when they beheld me, hastened to me, asking me respecting my case. And I answered them, O people, verily I gave myself away for the sake of God (whose name be exalted!) and He delivered me in a wonderful way, and made me a sign unto men, and blessed me with wealth, and brought me to the place of destination before you. — This is a wonderful story, and it is not [a case] foreign from the grace of God, whose name be exalted! ”<sup>19</sup>

NOTE 24. Though I believe that there is no known substance with which the diamond can be *cut* or *ground* except its *own* substance, I think it not improbable that the Eastern lapidaries may be acquainted with some ore, really, or supposed by them to be, an ore of lead, by which it may be *broken*, and that this is what is here called “the lead-stone,” or “the stone of lead.” It is well known that those diamonds which are unfit for any other purpose than that of cutting and grinding others are broken in a steel mortar.

NOTE 25. See above, the third paragraph of Note 12.

NOTE 26. — *The Valley of Diamonds*. El-Kazweenee, after describing the diamond, — saying, “It breaketh all other stones except [that of] lead (el-usrub<sup>20</sup>); for if it be

<sup>19</sup> See also the third paragraph of Note 1 in the present series. account of the metals, that usrub is a bad kind of lead. See also

<sup>20</sup> El-Kazweenee says, in his Note 24, above.

struck with this, the diamond breaketh," — relates as follows:—

"To the place in which the diamond is found, no one can gain access. It is a valley in the land of India, the bottom of which the sight reacheth not; and in it are venomous serpents which no one seeth but he dieth; and they have a summer-abode for six months, and a winter-abode [where they hide themselves] for the like period. El-Iskender [either Alexander the Great or the first Zu-l-Karney<sup>21</sup>] commanded to take some mirrors and to throw them into the valley, that the serpents might see in them their forms, and die in consequence. It is said also that he watched for the time of their absenting themselves [or retiring into their winter-quarters], and threw down pieces of meat, and diamonds stuck to these: then the birds came from the sky, and took pieces of that meat, and brought them up out of the valley; whereupon El-Iskender ordered his companions to follow the birds, and to pick up what they easily could of the meat."

The valley or valleys of diamonds we also find described by other writers, and among these by Marco Polo, in his account of the kingdom of Murphili or Monsul. This, observes Mr. Marsden, "is no other than Muchli-patan, or, as it is more commonly named, Masuli-patam; the name of a principal town, by a mistake not unusual, being substituted for that of the country. . . . It belongs to what was at one period termed the kingdom of Golconda, more anciently named Telingana. . . . Golconda, of which Masuli-patam is the principal sea-port, is celebrated for the production of diamonds. In the astronomical observations of Mr. Topping, printed in Dalrymple's *Oriental Repertory*, mention is made of the famous diamond-mines of Golconda, at a place named Malvellee, not far from Ellore. Vol. i. p. 435. Cæsar Fredericke, who was at Bijanagar in 1567, mentions that the diamond-mines were six days' journey from that city." <sup>22</sup> — Es-Sindibád's adventure in the valley

<sup>21</sup> See Vol. i. p. 27.

<sup>22</sup> Marsden's *Marco Polo*, pp. 658 and 659.

of diamonds has been amply illustrated by the learned writer from whom the above remarks are borrowed, and by Hole; and I shall quote some of their observations, after inserting an extract from Marco Polo's Travels.

"In the mountains of this kingdom" [of Murphili], says the Venetian Traveller, "it is that diamonds are found. During the rainy season the water descends in violent torrents amongst the rocks and caverns, and when these have subsided, the people go to search for diamonds in the beds of the rivers, where they find many. Messer Marco was told that in the summer, when the heat is excessive and there is no rain they ascend the mountains with great fatigue, as well as with considerable danger from the number of snakes with which they are infested. Near the summit it is said there are deep valleys full of caverns and surrounded by precipices, amongst which the diamonds are found, and here many eagles and white storks, attracted by the snakes on which they feed, are accustomed to make their nests. The persons who are in quest of the diamonds take their stand near the mouths of the caverns, and from thence cast down several pieces of flesh, which the eagles and storks pursue into the valleys, and carry off with them to the tops of the rocks. Thither the men immediately ascend, drive the birds away, and, recovering the pieces of meat, frequently find diamonds sticking to them."<sup>23</sup>

Mr. Marsden, in a note, alludes to the adventures of Es-Sindibád, and says, of the Arabian Tales, "These tales, as appears from the mention of persons and circumstances in the course of the narrative, must have been composed chiefly in the thirteenth century, and one of them in particular is fixed, by an astronomical observation, taken by a singular personage, to the year 1255." But surely this date, even if it were the same in every MS. (which is not the case<sup>24</sup>), would prove nothing more than that the tale in which it occurs was not composed *before* this period: or rather it should lead us to infer that the tale was composed *long after*, as it professes to relate events of ancient times. — Mr.

<sup>23</sup> *Idem*, pp. 657 and 658.

<sup>24</sup> See Vol. i. p. 595. (Note 59.)



Marsden afterwards transcribes, from Hole's ingenious work, part of a quotation from Epiphanius; upon which he remarks, "Thus it appears incontrovertibly, that so early as the fourth century of our era, the tale [of the valley of diamonds, and of the mode of procuring the precious stones from it,] was current, divested, it is true, of the extraordinary incident of the adventurous sailor's escape, but in conformity with what was related to our author [Marco Polo]; with the exception of the scene being laid in Scythia or western Tartary, where, in fact, diamonds are not found. The question of locality," he adds, "is however determined by another oriental navigator, Nicolo di Conti, who visited the coast of the peninsula in the fifteenth century." He then gives a quotation from this navigator, differing little from the story of Marco Polo given above, and that of Epiphanius afterwards alluded to, but making the site fifteen days' journey from Bisinagar (or Bijanagar), towards the north. — Hole observes (in page 60), that a story somewhat resembling this of the valley of diamonds is recorded in the travels of Benjamin of Tudela (Engl. transl. p. 144); and that the translator supposes it to have been borrowed from the Thousand and One Nights. "I, however," he adds, with better judgment, "rather suspect, that the account of Benjamin of Tudela and of Es-Sindibád were derived from some common origin."

NOTE 27. My sheykh remarks, in a marginal note, that many men strike their hands together when they are enraged; that persons clap their hands also to call a servant, as the Franks ring a bell; and likewise to testify joy; and that some of the performers of zikrs do so. On various occasions of rejoicing too, or for amusement at other times, the Egyptian peasants, forming a ring, clap their hands in time, and to certain measures, with or without singing.

NOTE 28. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, this island is called "Er-Rahà," "Er-Ruhà," or "Er-Rihà;" and in the old version,



“Roha;” but I do not know any island so named. From the camphor-trees here mentioned, and the rhinoceros afterwards, and a strange kind of buffalo, I doubt not that Sumatra is the island meant. (See the second paragraph of Note 12 in the present series. See also the fourth paragraph of the same note.) Mr. Marsden says<sup>25</sup> that the camphor-tree does not grow anywhere to the south of the line; and that the finest kinds of camphor are produced by a tree in Sumatra and Borneo; but perhaps he applies the first remark only to Sumatra; for I believe that this tree grows to the south of the line in Borneo. He also observes<sup>26</sup> that the camphor-tree of China and Japan, “the only species of the laurel-genus growing in China, and there a large and valuable timber-tree, . . . is not to be confounded with the camphor-tree of Borneo and Sumatra, which is also remarkable for its great size, but is of a genus entirely distinct from the *laurus*.”

NOTE 29. In the Cairo edition (erroneously), “kezkezán:” in others “karkadán” and “karkend.” “Karkadán” is the vulgar modern term: the correct term is “Karkedden.”

NOTE 30. The word “’alak” I have rendered “the tender leaves of trees.” It oftener signifies “the leech,” or “leeches.”

NOTE 31. So in the Calcutta edition of the first two hundred Nights, and in Langlès’ edition: in the editions of Cairo and Breslau, “ten cubits.”

NOTE 32. El-Kazweenee says, in his description of the rhinoceros, “upon its horn is a curved branch, the curve of which is contrary in direction to that of the [main] horn. It hath virtues; and the sign of its perfection is this; that there is seen in it the form of a horseman. That branch,” he adds, “is not found save in the possession of the Kings

<sup>25</sup> Travels of Marco Polo, pp. 613 and 615.      <sup>26</sup> *Idem*, p. 561.

of India." He mentions also its various virtues, which are medicinal and magical. — El-Idreese gives a somewhat different account, agreeing more with what is said in the old version, and the Calcutta edition of the first two hundred Nights, and the edition of Langlès; especially the last. He says, that in some rhinoceros' horns, when cut, are seen the figures of men, birds, &c., perfectly portrayed in white; and that with these are made girdles, of high price. These girdles are mentioned in the two Arabic editions above referred to, and their price is said to be a thousand pieces of gold.

NOTE 33. "The account of the rhinoceros, and its combat with the elephant," says Hole (pp. 61 and 62), "after allowing for one or two trifling additions, agrees with what is said by Pliny (Nat. Hist. L. viii. c. 20), Ælian (Nat. An. L. xvii. c. 44), and Diodorus Siculus (L. iii. c. 2)."

NOTE 35. These words, "and God is all knowing," &c., are an apology of the writer for relating such fables.

NOTE 36. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, "the islands of the wild, downy [creatures]."

NOTE 37. In the two editions just mentioned, they are described as *red* downy creatures.

NOTE 38. — *The Island of Apes*. What is called in my translation (from the Cairo edition) "the *Mountain of Apes*," is named in the edition of Breslau, "the *Island of Apes*;" and Ibn-El-Wardee gives the following account of it. — "Among the islands of the Sea of China is the Island of Apes. It is large, and in it are marshy forests, and numerous apes; and the apes have a king there, to whom they submit themselves: they carry him upon their shoulders and their necks; and he governeth the island so that none oppresseth another. Those, however, who come to

them in ships, they torture with biting and scratching and stoning; but the people of the two Islands of Khartán and Martán <sup>27</sup> employ stratagems against them and hunt them, and sell them for a high price. The people of El-Yemen desire them much, and take them as guards of their shops, like slaves; and they are endowed with extreme acuteness.” — El-Idreese (1st Climate, 7th Section,) gives a similar account; but states that this island is two days’ voyage from that of Sukutrà (or Socotra). There is, however, a contrariety in his text; and though what is said of the inhabitants of Khartán and Martán seems to favour the opinion that the island in question is not far from Arabia, I think that it is Sumatra. It is very probable that different navigators often designated the same island by different names, and thus misled the geographers. El-Idreese also describes the apes as of a *reddish* colour. (See the note immediately preceding this.) Creatures in the island of Rámin (or Sumatra) four spans high, and with *red* downy hair on their faces, have already been mentioned (in the second paragraph of Note 12 in the present series), on the authority of El-Kazweene, who likewise says, “The sailors relate that when the waves of the sea of China are tumultuous, there appear from it *black* persons, each of four spans high, like the children of the Abyssinians:” but he adds, “and they ascend the ships without injury.”

That the pigmies of antiquity, and of early travellers, were apes, cannot reasonably be doubted. It is remarkable that Marco Polo mentions <sup>28</sup> pretended pigmies which were brought from India, and which were the bodies of apes stuffed in Java Minor, or Sumatra; mentioned above as the country of red-downy-faced creatures, four spans high. — For ample illustrations of the pigmies, see Hole, pp. 64–78.<sup>29</sup> [See also Note 65 below.<sup>29</sup> — ED.]

<sup>27</sup> These two islands, says El-Idreese, belong to the province of Shehr (in the middle of the south-east coast of Arabia).

<sup>28</sup> See Marsden’s translation, p. 604.

<sup>29</sup> See also the third paragraph of Note 1 in the present series. The apes appear to be correctly described (as black, &c.) in my original, and my supposition that their island is Sumatra is strength-

NOTE 39. In the old version, this giant is described as having only one eye, in his forehead; but not so in any of the four editions of the original that I have by me. In these editions, however, subsequent incidents are remarkable for their agreement with the story of Polyphemus. Stories of monsters like the Cyclops appear to have been current in the East; and so also, probably, was the tale of Ulysses and Polyphemus. Sir John Mandeville says,<sup>30</sup> that in one of the Indian islands were giants who had but one eye, in the middle of the front, and who ate nothing but raw flesh and raw fish. He mentions others who ate more gladly man's flesh than any other flesh. In another isle, he was told that there were giants of greater stature, some of fifty cubits high, who many times took men out of the sea in their ships, and brought them to land, two in one hand and two in another, eating them going, all raw and all quick. — Hole thinks that Virgil and Ovid supplied the knight with the preceding descriptions; but this I doubt. El-Kazweenee says, that behind the island of El-Beenán, in the Sea of China, are two islands of great length and breadth, wherein are a black people like the tribe of "Ád,<sup>31</sup> of enormous size, with crisp hair, and long faces: the foot of one of them, he adds, is a cubit long; and they eat men. One of these two islands our author may have confounded with that of the Apes. El-Idreese (1st Climate, 8th Section,) places the Island of El-Beenán on the south of that of Er-Rámeé or Sumatra). Our giant had enormous ears, hanging down upon his shoulders; and Mr. Marsden (as observed by Hole<sup>32</sup>) says, that "the inhabitants of Neas, an adjacent island to Sumatra, [on the south-west of the latter,] bore their ears, and encour-

ened by an account of the kind of Gibbon called Siamang (the *Pithecus Syndactylus* of Desmarest, and *Simia Syndactyla* of Raffles), pointed out to me by my friend Mr. Harvey. It states that "these animals are common in Sumatra. They are generally found assembled in large troops, conducted, it is said, by a chief, whom the

Malays believe to be invulnerable. . . . This species is readily tamed; but, unconquerably timid, it never displays familiarity." (Griffith's *Animal Kingdom*, i. 256, quoted in Stark's *Elements of Natural History*, i. 44.)

<sup>30</sup> See Hole, pp. 80-82.

<sup>31</sup> See Note 37 to Chapter ii.

<sup>32</sup> Pages 74 and 75.



age the aperture to a monstrous size, so as in many instances to be large enough to admit the hand, the lower parts being stretched till they touch the shoulders."

NOTE 40. In the Cairo edition, "and make for ourselves a vessel like a boat." The reading I have adopted is that of the Calcutta edition of the first two hundred Nights, and of Langlès' edition, as well as of the old version.

NOTE 41. See Note 88 to Chapter iii.

NOTE 42. "Ulysses and his friends were more fortunate in their escape from Polypheme, but suffered nearly in the same manner by Antiphates and his gigantic attendants." <sup>33</sup>

NOTE 43. El-Kazweenee says, that among the creatures of the Sea of China are "two enormous serpents, that come forth upon the land, and one of them will swallow the buffalo or the elephant, and wind itself round a tree or rock, and so break in pieces the bones of the animal in its belly."

NOTE 44. The name of this island is thus written in Langlès' edition and by El-Idreese; in the Cairo edition, "Es-Seláhitah;" in the Calcutta edition of the first two hundred Nights, "Es-Selámit;" and in the Breslau edition, "El-Kalásitah." It has been mentioned in a former note (Note 12 in the present series, fourth paragraph); and from what is there said, I suppose it to be near Java. In my copy of El-Kazweenee, its name is written Es-Selámit. He says, "From it are brought sandal-wood, spikenard, and camphor; <sup>34</sup> . . . and in it is a spring that spouteth up, the water boiling from it, and near it is a lake, into which it descendeth: what remaineth of the sprinkled water in the day becometh white stone, and what remaineth of it in the night becometh black stone." El-Idreese (1st Climate, 9th Section,) describes in it a volcano constantly and exceedingly active.

<sup>33</sup> Hole, p. 85.

<sup>34</sup> In El-Idreese, instead of camphor, "cloves."



Such a volcano there is in the island called in our maps "Sumbawa," well known.

NOTE 45. The words "where sandal-wood is abundant" are inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 46. Here is added in my original, "and I was submerged at the island, with the rest who were submerged:" but this was during the First Voyage.

NOTE 47. Here the master says, that many were drowned at that island, and Es-Sindibád of the Sea among them: but this again refers to the First Voyage.

NOTE 48. "Es-Sind" is Western India.

NOTE 49. El-Kazweenee and Ibn-El-Wardee relate, that in the Sea of El-Kulzum<sup>35</sup> is a fish in the form of a cow, which bringeth forth its young and suckleth like a cow. The Calcutta edition of the first two hundred Nights, and Langlès' edition, mention these particulars, and add, "and shields are made of its skin." The same editions also here mention "fish twenty cubits long, a tortoise twenty cubits wide, and fish in the form of camels." The two Arab writers quoted above say, that in the Sea of El-Kulzum is a fish twenty cubits long, the back of which is [like] excellent tortoise-shell, and it bringeth forth young and suckleth like human beings. El-Kazweenee also relates, that in the Sea of China are "tortoises each twenty cubits in circumference."<sup>36</sup> Each of them," he adds, "layeth a thousand eggs: and this is found at the island of Wák-Wák."<sup>37</sup> — But these are too small. Revert to Note 8.

"The account of these animals," observes Hole (pp. 90 *et seqq.*), "is not to be attributed to a licentious exuberance

<sup>35</sup> The Red Sea.

<sup>36</sup> According to Ibn-El-Wardee, "forty cubits, by their cubit."

<sup>37</sup> Mentioned before, in Note 19 in the present series. See Note 32 to Chapter xxv.

of fancy in the Arabian author. He might have seen in Ælian (Hist. An. L. xvi. c. 17.) that tortoises whose shells were fifteen cubits in length, and sufficiently large to cover a house, were to be found near the island of Taprobane. Pliny (Nat. Hist. L. ix. c. 10.) and Strabo (Geog. L. xv.) mention the same circumstance: they likewise turn them upside down, and say, that men used to row in them as in a boat. Diodorus Siculus adds to their testimony, and assures us (B. iii. c. 2.), on the faith of an historian, that the Chelonophagi (or shell-fish-eaters) derived a threefold advantage from the tortoise, which occasionally supplied them with a roof to their houses, a boat, and a dinner. . . . I have been informed that boats, made of wicker, and covered with a skin, resembling the upper skin of a tortoise, are frequently used for passing rivers in different parts of India. May we not suppose that inaccurate observation, misapprehension, or wilful misrepresentation of the natives, misled in this and many other respects the voyagers of antiquity? Boats of a similar structure are to be found in Wales, where they are called *Coracles*. They appear to be the *vitilia navigia* of Pliny, and are supposed to have derived their name from being covered with *coria* or hides. They are mentioned likewise by Cæsar and Lucan. — The fish like a cow may be intended for the hippopotamus, whose skin, as Pliny observes, is scarcely to be penetrated by any missive weapon, and therefore may, with great probability, have been used as a covering for bucklers by different nations. [Shields, it is said, are made of the hippopotamus' hide by the Nubians. I have a Nubian shield of the hide of the giraffe or hippopotamus (I am not certain which), and another of crocodile's hide.] . . . He observes, that those animals live indifferently in rivers, or in the ocean, or on the land. . . . The Manatee, or Cowfish, agrees likewise with Es-Sindibád's account, and is to be found in the Mauritius, the Philippine, and the Comori islands: it suckles its young, like the seal and porpoise; and the dorsal protuberance of the latter would naturally suggest to Arabian seamen the idea of a *camel*."

NOTE 50. A creature with the head of an ass in the Indian Sea is mentioned by Pliny (Nat. Hist. L. ix. c. 3. — See Hole, p. 96); as well as others with the heads of horses, and of bulls: but what could have suggested the idea of the “bird that cometh forth from the sea-shell,” unless it were the nautilus, I am unable to conjecture.

NOTE 51. “Ghool,” here, may signify merely a cannibal. See Vol. i. p. 51.

NOTE 52. — *The Cannibals who stupify and fatten Men, and then eat them.* The adventure of Es-Sindibád of the Sea, and his companions, among these cannibals appears to be mainly founded on the following anecdote, related by Ibn-El-Wardee and El-Kazweenee. In translating it, I avail myself of the narratives of both these writers.

“Among the islands of the Sea of the Zenj (or Ethiopians) is the Island of Seksár.<sup>38</sup> Yaakoob Ibn-Is-hák, the traveller, saith, I met with a man having many scratches on his face, and asked him respecting them, and he said, I went upon the sea, and the wind drove me to the Island of Seksár, and we could not depart from it on account of the violence of the wind. And there came to us a people whose faces were like the faces of dogs, and their bodies like the bodies of men; and one of them came forward to us with a staff, and a party came behind us, and drove us to their abodes, where we saw skulls and legs and arms of men. They then took us into a house in which was a sick man, and brought us fruits and other food, whereupon that man said, They feed you that ye may become fat, and him among you who is fat they eat. So I ate little, that I might not grow fat; and every one of my companions who became fat they ate, until only I and that man remained; for I was lean, and he was ill. And that man said to me, A festival of theirs hath arrived, and they all go out to celebrate it, and are absent

<sup>38</sup> The orthography of this name is doubtful; the signs which would fix it being omitted.

at it three days: so if thou canst make thine escape, do so: but as for me, as thou seest, I am unable to move, and cannot flee: see then to thyself. I therefore replied, May God compensate thee with Paradise! I went forth, and journeyed by night, and hid myself in the day. And when they returned from their festival, they searched for me, and followed my track, and overtook me as I lay beneath a tree; but they quitted me." — This is not the whole of the anecdote; but the remaining portion I reserve for a subsequent note, as it illustrates an incident in the Fifth Voyage.

Marco Polo's account of the inhabitants of the Andaman Islands, which he calls "Angaman," remarkably agrees with what is said above of the cannibals of Seksár; and though this island is described as in the Ethiopian Sea, we might almost conclude, from his statement, that, if the anecdote which I have just given be not entirely a fiction, its narrator was cast upon one of the Andamans. "The inhabitants [of Angaman]," says the Venetian traveller, "are idolaters, and are a most brutish and savage race, having heads, eyes, and teeth, resembling those of the *canine species*. Their dispositions are cruel, and every person, not being of their own nation, whom they can lay their hand upon, they kill and eat." <sup>39</sup> — Our author might perhaps also have heard of an island in the Sea of India, called the Island of El-Kasr (or the Pavilion), on which, as related by El-Kazweenee, is a white pavilion, and whoever enters this, *sleep* and *insensibility* overcome him, and the inhabitants take him. — But several circumstances connected with the adventures of Es-Sindibád on the island of the cannibals seem rather to point out *Sumatra* as the scene; and I think it most probable that this island is meant by "Seksár." <sup>40</sup> Hole observes (page 111), "Notwithstanding the striking simi-

<sup>39</sup> Marsden's translation, p. 619.

<sup>40</sup> In the passage which describes Seksár as in the Sea of the Zenj, a copyist may perhaps have put "Zenj," for "Zánij" (a name of Borneo), upon which Sumatra is said to have been dependent.

See the third paragraph of Note 12 in the present series. This error in transcription appears, beyond a doubt, to have been made in one case which I have shewn in a former note, No. 17.



larity between the inhabitants of the Andamans and Es-Sindibád's negroes, other circumstances render it more probable that he was wrecked on the coast of Sumatra. Some old voyagers mention a stupifying, or rather inebriating, vegetable as peculiar to it: others say that it was customary with its inhabitants to fatten children in order to eat them. The Mohammadan travellers in the ninth century describe them as cannibals, and those of the kingdom of Batta continue so to this day. — 'In Lamaray' (Sumatra), says Mandeville, 'is a cursed custom, for thei eaten more gladly mannes flesche than any other flesche. . . . Thidre gon marchauntes, and bryngen with hem children, to selle to hem of the contree, and thei byzen [buy] hem: and zif thei ben fatte, thei eten hem anon: and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem.' " (Page 214.)

The food which stupified the companions of Es-Sindibád we may suppose to have been mixed with hemp, henbane, hellebore, datura, or opium; all of which are often used in various countries of the East for this purpose, though more frequently to induce a pleasurable intoxication. Hole remarks (page 126), that "Davis, who sailed to Sumatra in the year 1599, says, 'In this country there is a kind of seed, whereof a little being eaten, maketh a man to turn fool, all things seeming to him to be metamorphosed.' " — "Dampier," also, he observes, "mentions that the inhabitants of Sumatra 'make use of a certain herb like hemp, called Ganga or Bang, which, if infused in any liquor, exerts its operation upon those that taste it after a very odd manner, according to their different constitutions; for some it stupifies, others it makes sleepy, others merry, and some quite mad.' " The term "benj," or "beng," is applied by the Arabs both to hemp and henbane: the former, from the effects above described, appears to be here meant. Dampier might have been ignorant of the intoxicating property of hemp, and therefore prudently used the words "like hemp." — It is scarcely necessary to add, that Sumatra abounds with cocoa-nuts.



NOTE 53. "Es-Sindibád's travelling eight days [or seven days and nights] before he finds white men on another part of the coast will not agree with the contracted size of the Andaman or Nicobar islands. . . . Pepper is the common product of the Sunda islands, and more peculiarly so of Sumatra." (Hole, page 130.)

NOTE 54. The words "with all her apparel and ornaments and wealth" I have inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 55. The name of the island where the living spouse was buried with the dead is not mentioned; but we may suppose it to be not far from Sumatra. That such a custom prevailed in any of the Eastern islands or elsewhere, the reader will not expect to be proved: but the burial of the living husband with the dead wife, in a city beyond an extensive desert on the northern frontiers of India, is mentioned in another Oriental romance.<sup>41</sup> Mandeville, also, "mentions, that in 'the yle of Calanak ["an island supposed to be not very remote from Java,"<sup>42</sup> and consequently perhaps the island where this custom is said to have prevailed in our story], zif a man that is maryed dye, men buryen his wif with him alle quyk.' . . . Mr. Grose, likewise, in his Voyage to the East Indies in 1745, says, that among a particular caste of Indians, a plate of rice, a jar of water, and the cloaths and jewels a wife wore when alive, were buried with her. But he further informs us, that the husband usually divested her of the latter before the grave was filled up." (Hole, page 139.) Perhaps, then, our author might have heard some account of the custom which he here describes; or merely the Hindoo practice of burning the widow with the corpse of her husband may have suggested to him the idea.

<sup>41</sup> See Forbes's translation of the "Adventures of Hatim Tai," p. 153.

<sup>42</sup> Hole, p. 92.

NOTE 56. My sheykh observes that this is a mistake, unless it be meant that the women, because they were weaker than the men, had a larger stock of provisions. In the Breslau edition we read here "a mug of water and seven cakes of bread," as usual.

NOTE 57. Hole remarks (page 140), that Es-Sindibád's escape "may have been suggested by an incident that took place in a very early period of Grecian history, relative to Aristomenes, the Messenian general, who was taken prisoner by the Spartans, and with fifty of his countrymen precipitated into a deep, gloomy cavern. All the others were killed by the fall; and for three days he lay almost dead with hunger and the stench of corrupted carcases, when he perceived a fox near him, gnawing a dead body. With one hand he caught it by the hind leg, and with the other held its jaw when it attempted to bite him. Following, as well as he could, his struggling guide to the narrow crevice at which he entered, he there let him go, and soon forced himself a passage through it to the welcome face of day."

NOTE 58. This and the next two sentences I insert from Langlès' edition.

NOTE 59. Of "the Island of the Bell" I find no mention in any other work. May it not be the island mentioned in Note 17 in the present series? The original meaning of the word which I have rendered "bell" (namely "nákoos") is, a wooden instrument used by the Eastern Christians to announce the times of prayer, consisting of two pieces of wood of unequal lengths, which were knocked together. The noisy island of Bartáil might therefore not inaptly be called "the Island of the Nákoos."

NOTE 60. The orthography of this name is uncertain, as the signs that would fix it are omitted. It is evidently the "Cala" and "Kulleh" in the fourth paragraph of Note 12 in the present series; which see. For the word "King-

dom," afterwards occurring, we may read "seat of government;" and for "a mine of lead," it appears that we should read "a mine of tin."

NOTE 61. In the Calcutta edition of the first two hundred Nights, this is called "the City of El-Abáteel," that is "—— of Vanities," or "Lies," &c.

NOTE 62. — *The Egg of the Rukh', and the consequence of breaking it.* Ibn-El-Wardee, after having given the brief notice which I have quoted in Note 22 in the present series, respecting the Island of the Rukh', and the bird after which it was named, on the authority of 'Abd-Er-Rahmán El-Maghrabee, relates two anecdotes of this man, both of which are included among the historical anecdotes of the Cairo edition of the Thousand and One Nights. Of the former I have given a translation in page 264 of the present volume of this work. The latter I omitted there that I might not anticipate the adventures of Es-Sindibád to which this note, and the one above referred to, relate. It is given in Ibn-El-Wardee's work as follows, and nearly in the same words in the Thousand and One Nights, in both works as related by 'Abd-Er-Rahmán El-Maghrabee.

"He said that he made a voyage in the Sea of China, and the wind drove them to a great, large, wide island, where the people of the ship landed to procure water and firewood, taking with them axes and ropes and water-skins, and he was with them. And they saw upon the island a dome, white, of enormous size, shining, glistening, more than a hundred cubits high. So they went towards it and approached it, and, lo, it was an egg of the rukh'. They began to strike it with the axes and with masses of rock and with wood, until it broke, and disclosed the young rukh', which was like a firm mountain; and they caught hold of a feather of its wing, and pulled it; whereupon it became dissevered from the wing; and the formation of the feathers was not complete. After this they killed the bird, and carried away as much as they could of its flesh. They also cut off the lower portion of the

feather, from the extremity of the quill-part, and departed. And some of those who entered the island had cooked of the flesh, and eaten. Among these were old men with white beards; and when they arose in the morning, they found that their beards had become black; and not one of the people who ate became grey after that: wherefore they said, that the stick with which they stirred what was in the pot of the flesh of the young rukh' was of the tree of youth: but God is all-knowing. And when the sun rose, and the people were in the ship, and she was proceeding with them, lo, the rukh' [the old bird] approached, coming down like a vast cloud, having in its claw a fragment of a mountain, like an enormous house, and bigger than the ship. And when it came over the ship, in the sky, it cast down the stone upon her, and upon those who were in her. But the ship was swift in her course; so she got before the stone, which fell into the sea, and its fall occasioned a most terrible commotion in the sea. God, says the narrator, decreed us safety, and delivered us from destruction."

The above anecdote is also related by Ed-Demeeree, who died, according to D'Herbelot, in the year of the Flight 808 (A. D. 1405-6), and apparently with little variation, judging from a Latin translation of it by Bochart (*Hieroicoicon*, vol. ii. p. 854), which Hole has quoted.

NOTE 63. The word which I have rendered "a streamlet" (namely "sákiyeh") is also applied to a water-wheel for irrigation, and is used in this sense in my original and in the Breslau edition; but not so in the two other editions that I have by me. We must suppose that there were no men who could make use of a water-wheel in this part.

NOTE 64. — *The Old Man of the Sea*. I must now continue the anecdote commenced in Note 52 in the present series, describing the adventures of a man upon an island which, as there stated, I suppose to be Sumatra.

"Being then secure from them, I journeyed over that island, night and day, and came at last to trees bearing



fruits, beneath which were men of handsome form, but without bones in their legs. I sat, and I understood not their language, nor did they understand mine; and I was not aware of it before one of them mounted on my neck, wound his legs round my throat, and urged me to rise. So I rose with him, and strove to release myself from him, and to throw him down from me; but I could not; and he began to scratch my face with his sharp nails. I therefore proceeded to carry him about among the trees, and he ate of their fruits, and fed his companions, who laughed at me. But while I was bearing him about among the trees, a thorn of a tree entered his eye, and he became blind. Then I pressed for him some grapes,<sup>43</sup> and said to him, Stoop. And he stooped; whereupon his legs became loosened from me, and I threw him down from my neck, and departed, and God saved me by his grace. And these scratches were made by him."

El-Kazweenee also mentions, in the *khátimeh* (or conclusion) of his work, that in the island in which is a people with faces like the faces of dogs, that is, the island which is said to have been the scene of the adventure above related, "there is a people in the form of men, like the handsomest existing, and there is no bone in their legs." He adds, "They drag themselves along; and when they find a man walking, they leap upon his neck, and fold their legs upon that walking man; and if the latter strive to throw down the man upon his neck, he scratcheth him upon his face, and he curbeth him as one of us curbeth his beast."

But in another place, in his account of animals of the water, he gives a somewhat different account of "the Old Man of the Sea;" as follows: — "The water-man resembleth a man, saving that he hath a tail. . . . One of them was found in our time dried, and was shewn to the people, and his form was as we have described it. It is related that, from the Sea of Syria, sometimes, there cometh up from the water to the

<sup>43</sup> The pressing of the grapes is mentioned by El-Kazweenee, but not by Ibn-El-Wardee. I think it has been inserted in the work of the former by some copyist.



abode of men [a creature in] the form of a man, having a white beard, and they name it the Old Man of the Sea, and it remaineth some days, without descending; and when the people see it, they rejoice in expectation of plenty. It is also related that a water-man was brought to one of the Kings, who desired to know his condition: so he married a woman to him, and they had a son who understood the languages of both his parents. And it was said to the son, What saith thy father? To which he answered, He saith, The tails of all [other] animals are on the lower part of their bodies: how then is it that the tails of these are upon their faces? ” — This important observation of the water-man does not confirm what is said before, that this creature hath a white beard: but the above account was apparently founded on the fact of the exhibition of the *dried* water-man.

Is it not highly probable that this dried Old Man of the Sea was one of the apes mentioned in a former note, No. 38 in the present series? And does not this strengthen the opinion that Sumatra is the island of this creature? Es-Sindibád's next adventure after his escape from the Old Man of the Sea also appears to me to confirm this opinion. I agree with Hole in the latter of the two conjectures which he thus states (as well as in the inference he thence draws). — “I would willingly suppose the phrase ‘of the sea’ to be an addition of the translator, not countenanced by the original; or that it was applied to Es-Sindibád's persecutor merely on account of his insular abode, or usual appearance by the sea-side. — If either of these conjectures,” he adds, “be allowed, we may pronounce him, without any hesitation, to be an *Ourang Outan*. It is to be observed, that he never speaks, but expresses his meaning by gesticulation; he lives on fruits; the skin of his legs resembles that of a cow [or buffalo]; and his winding them round Es-Sindibád's neck is consistent with the pliability of limb belonging to that animal: even his draining the calabash, in imitation of Es-Sindibád, is characteristic of our humiliating copyists.” <sup>44</sup>

<sup>44</sup> Pages 151 and 152.

Two stories similar to that of Es-Sindibád and the Old Man of the Sea occur in two other Eastern romances. One I have met with in the romance of Seyf Zu-l-Yezen. Two of Seyf's companions are related to have fallen into the power of the monsters above mentioned, whom they intoxicated, and thus they effected their liberation. This romance, I was told in Cairo, is much older than the Thousand and One Nights. — The other story, which was pointed out to me by Dr. W. C. Taylor, is in the Adventures of Cámarupa. See pages 72–81 of the translation by Franklin, who shews, in a note, the prevalence of a belief in the existence of the monsters in question, whom his author calls “Duwál Páyán,” that is, “men with slender and pliant legs,” or, as he renders the words, “men with leathern feet.” I find them described in Richardson's Dictionary (Johnson's edition), as, “a people in India, who, according to Castellus, have legs thin and ductile, like leathern straps: they pretend to be lame, and importune travellers to carry them on their backs; which proves fatal to such whose compassion induces them to comply; as the villains twist their legs round their necks, and instantly strangle them.” And here I may appropriately add an extract from No. 47 of the Foreign Quarterly Review, before referred to. — “In the story of Sindibád, many of the incidents which are attributed to the Greeks were undoubtedly borrowed by them from Persia; and the fabulous deduction assuredly sprung from an historical fact. Thus, as noted on a former occasion, the Old Man of the Sea simply signifies the chief (sar) of the sea or lake (yangi), *i. e.* of the coast; — and there is no greater perversion in the translation than in that of sheykh, used sometimes as chief, sometimes as old man, or elder, (so too our eoldermann,) as in patriarchal countries. The same compound word, sar-yangi, is obviously the name preserved by Arrian, and Quintus Curtius, as Zarangæ, a Scytho-Persic tribe. This singular identity is established by the fact that the Avari, or shepherds, of our Indian frontier, Scythians also, are in a vulgar tradition represented as riding upon the conquered inhabitants; while the buskin, mentioned (if

we remember rightly, by Herodotus,) as the appendage of the Scythian tribes, at once explains the phantasy of the leather legs of these man-bestriding Ancients." (Pages 145 and 146.) May not the name of the Old Man of the Sea have originated hence and been transferred by the Arabs to a kind of Ape, which they imagined a man? That they applied this name to an ape I cannot doubt.

NOTE 65. The City of the Apes appears to be in the *Island of Apes*, which I suppose to be Sumatra. See above, Note 38. If Es-Sindibád's adventures during his Fifth Voyage were founded on the experience and reports of a single navigator, and agreed with the account of the latter in the order of events, there would still be, here, nothing inconsistent with what immediately precedes; as a person might be several "days and nights" in passing from one part of Sumatra to another. What follows, too, is especially applicable to this island.

NOTE 66. Hole mentions (page 157), on the authority of Grossier's Description of China, a similar mode of gathering tea, said to be practised in that country; and Chinese drawings confirming the account. I have myself likewise seen paintings in ancient Egyptian tombs representing the mode of gathering fruit by means of *tame* monkeys. See an engraving of one of these designs in the invaluable work on the Ancient Egyptians by Sir Gardner Wilkinson, vol. ii. p. 150.

NOTE 67. This, as Hole observes, might be any of the islands near the straits of Sunda. The cinnamon is mentioned only in one of the four editions that I have of the original.<sup>45</sup> In the Breslau edition, for "cinnamon" we have "cloves."

NOTE 68. El-Kazweenee says of the pepper-vine, that *when the sun becomes hot* upon the bunches of pepper leaves

<sup>45</sup> It is mentioned in the Calcutta edition of the complete work. — ED.

fold over each bunch, that I may not be burnt by the sun; and when the sun is withdrawn from it, the leaves are also, that it may receive the zephyr; but I remember to have seen, somewhere in the work of El-Idreese, an account agreeing with that of our author.

NOTE 69. In Langlès' edition, this is called the Island of El-Kamáree; and in the same edition, after mentioning the aloes-wood, it is added, "its inhabitants prohibit fornication and wine." This is also added in the Calcutta edition of the first two hundred Nights, which does not mention the name of the island. Hence it is evident that the name should be Kamár (respecting which see Note 12 in the present series); for in the "Accounts of India and China" (before quoted), the same remark is made (page 64) of the inhabitants of the island or country so called.

NOTE 70. I read "Sanfee" for "Seenee" (or "Chinese"). See again the note just referred to, fifth paragraph. But if what I have there said, respecting the position of Sanf, be correct, an Arab writer might regard this country as a part of China, and I have shewn that El-Idreese calls it "a Chinese island" (or peninsula). In Langlès' edition, the Sanfee aloes-wood is mentioned as the product of the Island of "El-Kamáree."

NOTE 71. In the Breslau edition, these remarks are applied to the inhabitants of the Island of the Kamáree aloes-wood.

NOTE 72. The word which I render "bay" is "birkeh." It generally signifies a lake or pool; but is also applied to a bay (*ex. gr.* "Birket Far'oon," or "Pharaoh's Bay," in the Red Sea), and to a reach of a river. There is a pearl-fishery "in the gulf of a bay that lies between Maabar [the southernmost part of India] and the island of Zeilan [or Ceylon]," <sup>46</sup> in the course of Es-Sindibád's homeward voyage.

<sup>46</sup> Marsden's Marco Polo, p. 625.

NOTE 73. Or rather a peninsula, as the sequel will shew; for it afterwards appears that the vessel was wrecked upon the coast of Ceylon, though, as Hole remarks, it would be no easy matter to find the particular spot here described. The author seems, in this case, to have given the reins to his imagination, and scarcely to have curbed it on any occasion until his mention, by name, of the island of Sarandeeb, or Ceylon.

NOTE 74. The introduction of the words here inserted between crotchets is justified by what follows in the text. — In the old version, the stream of sweet water here mentioned is said to run out of the sea. But in this passage, I think Galland has mistaken the sense of his original: in the Calcutta edition of the first two hundred Nights, and in Langlès' edition, the stream, or river, is described as coming forth from the seaside. Hole mentions submarine springs of fresh water in the Persian Gulf, near El-Bahreyn, on the authority of Ives and Chardin.

NOTE 75. So in Langlès' edition. In the Cairo edition, "Chinese," as in a former instance. The reading of the Breslau edition is "good aloes-wood." — What is said of the abundance of jewels in this place is founded upon truth. Marco Polo observes (Book iii. chap. 19), that the island of Ceylon "produce: more beautiful and valuable rubies than are found in any other part of the world, and likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones." And his learned translator, Mr. Marsden, adds, "Mr. Cordiner enumerates, as the production of Ceylon, the ruby, emerald, topaz, amethyst, sapphire, cat's-eye or opal, cinnamon-stone or garnet, agate, sardonix, and some others." Ancient authors also give similar accounts of the natural riches of this island, called by them "Taprobane."

NOTE 76. Through an opening, we may suppose, in the mountain. — In the old version this spring is called "a



sort of fountain of pitch or bitumen;" and Hole remarks (pp. 168-171), "The fountain of pitch and bitumen is not to be objected against. Similar ones existed on the banks of the Euphrates at a place called Eit or Ait [properly, Heet], about five days' journey from ancient Babylon, and two 'from modern Babylon or Bagdad.' . . . If we are to credit Bartholomew de Argensola, we must consider Es-Sindibád as merely stating a well-known matter of fact; for he assures us, that in Ceylon were 'springs of liquid bitumen thicker than our oil, and some of pure balsam.'" El-Idreese (1st Climate, close of 7th Section,) says, that ambergris is a substance which flows from sources at the bottom of the sea, as naphtha flows from the sources of Heet. See Note 78 below.

NOTE 77. In the original, "el-hawáish" (plural of "háish" ). My sheykh, in a marginal note, explains that this term is applied to "such creatures as the crocodile and buffalo and terrific things that come forth from the sea; but as to common fish," he adds, "they are not so called." The author seems to have intended to allude to the whale, of which El-Kazweenee, describing it under the name of "bál," says, that some of the Zenj (or Ethiopians) catch it, and take forth from it ambergris.

NOTE 78. It is added in my original, "and no one can ascend that mountain:" but we are told that Es-Sindibád and his companions *did*. It should rather have been said, "and no ship can approach it in safety."

"In regard to the ambergris which the waves threw on the beach, it may be observed," says Hole (page 171), "that 'the Mohammadan traveller<sup>47</sup> [of the ninth century] mentions a particular species of it which was frequently cast by the sea on the Barbarian and Indian coasts; which swam in great lumps, and, when swallowed by certain fish of the whale kind, destroyed them.'<sup>48</sup> Renaudot, in his observa-

<sup>47</sup> One of the two travellers so often cited in these notes.

<sup>48</sup> Page 94.

tions, says, that 'these authors thought with some of the ancients that it grew like a plant at the bottom of the sea;' and that another asserted, 'it rose in springs <sup>49</sup> like pitch and bitumen.' He quotes another who observes, that 'one sort of it was black like pitch, soft, and often ill-scented, because, as the inhabitants report, whales and other fishes, and even birds, swallow it as often as they see it floating on the surface.' <sup>50</sup> — These circumstances, which the author of the tale might have heard but not thoroughly understood, suggested possibly the idea in the text of the supposed metamorphosis these inflammatory substances underwent by being lodged for a short period in the stomach of a fish. Ambergris is said to abound chiefly in those seas that are inhabited by the spermaceti-whale, and is often found in the body and the excrements of that animal. Yet many naturalists agree in opinion with the Mohammadan traveller, and imagine it to be a fossil or vegetable substance, which, when devoured by the whale, throws it into a state of torpidity and sickness." — El-Kazweenee says, some persons assert that ambergris comes from a spring in the sea, like bitumen; others, that it is a kind of dew; and others, that it is from an animal of the water. He adds, that it is not denied that the sea throws it up on the shore; and states that the sea of the Zenj (or Ethiopians) throws up large masses, the largest being a thousand mithkâls; <sup>51</sup> that it is often found in the belly of the sea-fish; and that the fish which eats it dies. — It is mostly found on the eastern shores of Africa, and on the shores of the adjacent islands. Sir Gardner Wilkinson has shewn me a cylindrical lump of ambergris three inches and a quarter in length, and one inch and a half in diameter, which he found on the western shore of the Red Sea, at Jebel ez-Zeyt. He was informed by the Arabs that similar, but smaller, lumps were often found there.

NOTE 79. This is not unfrequently done in similar cases. See my work on the Modern Egyptians, vol. ii. ch. xv., first paragraph.

<sup>49</sup> Notes, p. 94.

<sup>50</sup> *Idem*, p. 68.

<sup>51</sup> About twelve pounds and a half, Apothecaries' weight.

NOTE 80. Here, and afterwards, I read "kelek" for "fulk," as in a former instance. In Langlès' edition, and the Calcutta edition of the first two hundred Nights, what is called a boat in the edition of Cairo is sometimes termed a boat and sometimes a raft ("kelek," and "remes," for "remeth").

NOTE 81. Because, by being drowned, he would die a martyr. See Note 88 to Chapter iii.

NOTE 82. Here again I read "Sanfee" for "Seenec," or Chinese.

NOTE 83. In the Romance of Seyf Zu-l-Yezen, mentioned before, I find a similar story of a subterranean river, and a voyage upon it, which may have suggested this incident to our author; or perhaps, as Hole observes, the idea may have been taken from the fact that the river Zendarood passes under the earth from Ispahán to Kirmán.<sup>52</sup>

NOTE 84. The words "who was the King of Sarandeeb" (*i. e.* Ceylon) are in the Calcutta edition of the first two hundred Nights, and in Langlès' edition; but not in the editions of Cairo and Breslau.

NOTE 85. For the remainder of this voyage, and the whole of the next (which is the last), I follow the text of the Calcutta edition of the first two hundred Nights, and occasionally that of Langlès' edition; for in the Cairo edition, and in that of Breslau also, the latter part of the Sixth Voyage is less amply related, and the Seventh is altogether very different from that in the old version. I therefore think it better to subjoin a translation of the Seventh Voyage as related in the Cairo edition to the present series of notes.

NOTE 86. Though this is far from the truth, Diodorus Siculus and Ptolemy have said the same of this island, the ancient Taprobane. See Hole, p. 176.

<sup>52</sup> See also the third paragraph of Note 1 in the present series.

NOTE 87. Es-Sindibád's brief description of Sarandeeb (or Ceylon) has been amply illustrated by Hole, pp. 178-187. Its jewels I have already noticed; and I shall only add a few words respecting its great mountain, called by the Arabs "Er-Ráhoon;" and by Europeans, "Adam's Peak." The Arabs say, that when our first parents were cast down from Paradise, Adam fell upon this mountain; and Eve, near Juddah (commonly called Jiddeh), the port of Mekkeh. They also say, that on the summit of the said mountain is the print of Adam's foot; and that, when one of his feet was on this spot, the other was in the sea.

NOTE 88. This word I find only in Langlès' edition, and what animal is meant by it I know not. Hole states (page 192), on the authority of a gentleman who long resided in the East Indies, that "the skin of the hog-deer, a beautiful and uncommon animal found at Prince's Island in the straits of Sunda, is of a yellowish colour when alive, and might easily be dressed as yellow parchment."

NOTE 89. The elephants of Ceylon are said to be the best in the world. See Hole, p. 194.

NOTE 90. The belief in the sanative properties of a serpent's skin is a superstition of ancient times, and still prevailing, as shewn by Hole, pages 204 and 205. El-Kazweenee says, "In the sea of the Zenj (or Ethiopians) is the island of Ed-Dódà (*i. e.* Vociferation), which is a white island,<sup>53</sup> whence are heard vociferation and clamour. No one of mankind dwelleth in it; but sometimes the sailors have entered it, and drunk of its water, which they have found sweet and good, and having the odour of camphor; and they say, 'We know not its extremity; but near it are great mountains, wherein burneth by night a great fire.' They have related also, that on its shores a serpent appeareth

<sup>53</sup> Ibn-El-Wardee gives a similar account of this island and its wonders; but says here, "a city of white stone, wherein is no inhabitant."

once every year, and the Kings of the Zenj find death in taking it; and when they have taken it, they cook it, and make, of its skin, beds, upon which the person who is afflicted with elephantiasis <sup>54</sup> sitteth, and so becometh cured of his disease; and that [skin] is found in the treasures of Kings." — Serpents that swallow the elephant have been mentioned in Note 12 (3rd paragraph) and Note 43, in the present series.

NOTE 91. This ceremony is consistent with what we read in the "Accounts of India and China," page 31. "When a King dies in the Island of Sarandeeb, they lay his body on a car, in such a manner that his head hangs backwards till it almost touches the ground, and his hair is upon the earth; and this car is followed by a woman with a broom in her hand, therewith to sweep dust on the face of the deceased, while she cries out with a loud voice, 'O men! behold your King who was yesterday your master; but now the empire he exercised over you is vanished and gone. He is reduced to the state you behold, having left the world; and the arbiter of death hath withdrawn his soul. Reckon therefore no more upon the uncertain hopes of life.' " <sup>55</sup>

NOTE 92. Es-Suweys is the town commonly called by us "Suez."

NOTE 93. "The Table of Suleymán" I suppose to be a figure engraved in the cup. The figure called the *Seal* of Suleymán <sup>56</sup> is often engraved in the bottom of a drinking-cup. — The word rendered "carpets," in the same passage, is "zawálee." I have so rendered it conjecturally, judging from the manner in which I have found it used in other

<sup>54</sup> In Ibn-El-Wardee, "consumption."

<sup>55</sup> El-Idreesee (2nd Climate, 8th Section,) describes, in nearly the same manner, the ceremonies observed on the occasion of the death

of the King of India; and the author of the *Mir-át ez-Zemán*, still more nearly, in his account of India; both adding that the body is afterwards burnt. — Ed.

<sup>56</sup> See Note 11 to Chapter iii.



instances, where it expressly denotes either carpets or mattresses of some kind. I suppose it to be the same as “ze-lálee.”

NOTE 94. I do not know any book having this title; but similar titles are borne by many Oriental works.

NOTE 95. Here and afterwards I have taken the liberty of writing “teeth” for “bones.” — And now I must insert one more extract from Hole’s learned and entertaining “Remarks.”

“Nothing material occurs in the last voyage, this instance of the elephant’s sagacity excepted. They had slain, it appears, many former slaves employed in the same office Es-Sindibád had undertaken; but finding no end to their persecution, and being aware of its cause, they adopted this judicious method of suppressing the merchants’ hostilities, which proceeded solely from their avarice: and it were devoutly to be wished that this was a solitary instance of warfare originating from the same principle. — This story relative to the half-reasoning elephant is sufficiently consonant to European as well as Asiatic ideas concerning him, to vindicate the author from the charge of extravagance. We find an anecdote in Topsell’s *Gesner* (page 152) which likewise represents these animals as equally sensible of the value which mankind set on their teeth; and, therefore, when they dropped out, which was commonly the case every tenth year, they carefully covered them with earth, to hide them from the view of their persecutors.”<sup>57</sup> — Hole afterwards shews, “that the elephants of Pliny and Es-Sindibád were equally conscious of the value which mankind set on their teeth.”<sup>58</sup>

NOTE 96. For the reason given in a former note, I here subjoin a translation of

<sup>57</sup> Pages 214 and 215.

<sup>58</sup> Page 217.

*The Seventh Voyage of Es-Sindibád of the Sea as related in  
the Cairo Edition of the Thousand and One Nights*

Know, O company, said Es-Sindibád of the Sea, that when I returned from the sixth voyage, and resumed my former life of enjoyment and pleasure, and sport and merriment, I remained thus for a length of time in uninterrupted joy and happiness night and day; and had acquired abundant gains, and great profits. Then my soul again longed for diversion in other countries, and voyaging upon the sea, and associating with the merchants, and hearing news. So I resolved upon that. I packed up bales suited for the sea, consisting of costly commodities, and conveyed them from the city of Baghdád to the city of El-Basrah, where I saw a ship prepared for a voyage, and in her was a company of great merchants. I therefore embarked with them, and made myself familiar with them, and we set forth in safety and health on our voyage. The wind was fair to us until we arrived at a city called the City of China,<sup>59</sup> and we were in the utmost joy and happiness, conversing together on travel and commerce. But while we were in this state, a stormy wind arose from the quarter a-head of the ship, and there fell upon us a violent rain, by which we were wetted, and our bales also: wherefore we covered the bales with felt and canvass, fearing that the goods would be spoiled by the rains; and we began to supplicate God (whose name be exalted!) and to humble ourselves before Him, that He might remove the affliction that had befallen us. And thereupon the master of the ship arose, and tightened his girdle and tucked up his clothes, and ascended the mast. Then he turned his eyes to the right and left, after which he looked at the people of the ship, and slapped his face and plucked his beard. So we said, O master, what is the news? And he answered us, Seek ye of God (whose name be exalted!) escape from the peril into which we have fallen, and weep for yourselves, and bid one another farewell; for know that the wind hath prevailed against us, and cast us into the

<sup>59</sup> In the Breslau edition, this city is not mentioned.

furthest of the seas of the world. The master then descended from the mast-head, and opened his chest, and took forth from it a cotton bag, which he untied, and he took out of it some dust like ashes, moistened this with water, and, having waited over it a little, he smelt it; after which he took forth from that chest a small book, and read in it, and said to us, Know, O ye passengers, that in this book is a wonderful property, indicating that whosoever arriveth at this region, he will not escape from it, but will perish; for this region is called the Clime of the Kings,<sup>60</sup> and in it is the tomb of our lord Suleymán the son of Dáood (on both of whom be peace!),<sup>61</sup> in which are serpents of enormous size and of terrible appearance; and whatsoever ship arriveth at this region, there cometh up to her from the sea a great fish, which swalloweth her with all that she containeth.

So when we heard these words from the master, we wondered extremely at his account; and he had not finished his speech to us, when the ship began to rise with us from the water, and then to descend, and we heard a great cry, like

<sup>60</sup> In the Breslau edition, "the Clime of the King."

<sup>61</sup> The learned among the Muslims are divided in opinion respecting the situation of the tomb of Solomon the son of David. Some say, that it is in Jerusalem, and that he and his father were buried in one tomb: others, that it is on the shore of the Lake of Tiberias. But a statement professedly resting on high authority agrees with that in our text. The following is an abstract of the Prophet's reply, on this subject, to a question put to him by some Jews, as given in the history of Et-Tabaree: — The tomb of Suleymán is in the midst of a sea, which forms part of the great sea, in a palace excavated in a rock. This palace contains a throne, on which Suleymán is placed, with the royal

ring on his finger, appearing as though he were still alive, protected by twelve guardians, night and day. No one hath arrived at his tomb except two persons, 'Affán and Bulookiyà [whose adventures are fully related in a tale of the Thousand and One Nights, mentioned at the close of my Notes to Chapter xix.] 'Affán went to seek for the seal of Suleymán, and took Bulookiyà as his companion. With extreme pains they arrived at the spot above mentioned, and 'Affán was about to carry off the ring, when a thunderbolt struck and consumed him. So Bulookiyà returned. Suleymán was borne on his throne to this place, after his death, by the Jinn. (Dubeux's "Chronique de Tabari," printed for the Oriental Translation Fund, vol. i. pp. 56 and 57.)

the loud-pealing thunder, whereat we were struck with terror, and became as dead men, making sure, at that moment, of destruction. And, lo, a great fish approached the ship, like a lofty mountain, and we were terrified at it. We wept for ourselves with a violent weeping, and prepared for death, and were looking at that great fish, wondering at its terrible formation, when, lo, another great fish approached us; and we had not beheld aught more monstrous than it, nor any thing greater. Upon this, therefore, we bade one another farewell, weeping for ourselves. And, lo, a third great fish approached, and it was greater than the two that had come to us before it. So we became without memory and without understanding, and our minds were stupefied by the violence of our fear and terror. Then these three great fishes began to compass the ship, and the third fish darted down to swallow the ship with all that was in her. But, lo, there rose a great wind, whereupon the ship rose, and fell upon a great reef, and broke in pieces; all the planks were separated, and all the bales, and the merchants and other passengers, were submerged in the sea. I therefore pulled off all the clothes that were upon me except one garment, and swam a little, and reached one of the planks of the ship, and caught hold of it. Then I got upon it and bestrode it, and the waves and the wind sported with me upon the face of the water, while I kept grasping that plank. The waves carried me up and down, and I was in a state of the most violent distress and fear, and hunger and thirst. I began to blame myself for that which I had done; my soul was weary after enjoying ease, and I said to myself, O Sindibád of the Sea, thou repentedst not; and every time thou sufferest troubles and fatigue, yet repentest not of voyaging upon the sea; and if thou sayest that thou repentest, thou liest: suffer then all that thou meetest with; for thou deservest all that happeneth to thee. All this, I added, is decreed to befall me by God (whose name be exalted!) that I may relinquish my covetousness; and this that I suffer is occasioned by my covetousness; for I had abundant wealth. — Then I returned to my reason, and said, Verily, in this



voyage, I turn unto God (whose name be exalted!) sincerely repenting of travel, and I will never again in my life mention it with my tongue, nor in my mind. I ceased not to humble myself before God (whose name be exalted!) and to weep; and afterwards I reflected in my mind upon my former state of ease and happiness and sport and merriment and joy. Thus I continued the first day and the second day, until I landed upon a great island, wherein were many trees and rivers. So I ate of the fruits of those trees, and drank of the water of those rivers, until I was revived, and my soul returned to me, and my energy was strengthened, and my bosom expanded.

I then walked along the island, and I beheld, in its opposite side, a great river of sweet water, running with a strong current, whereupon I remembered the affair of the raft <sup>62</sup> upon which I was before, and said within myself, I must make for me a raft like it, and perhaps I may escape from this predicament. If I so escape, my desire is attained, and I turn unto God (whose name be exalted!) repenting of travel; and if I perish, my heart is relieved from fatigue and distress. Then I arose and collected pieces of wood from those trees, consisting of high-priced sandal-wood, the like of which existeth not; but I knew not what it was. And when I had collected those pieces of wood, I made shift with twigs and herbs of the island, twisting them like ropes, and bound with them the raft; and I said If I be preserved, it will be by God's help. I embarked upon the raft, and proceeded upon it along that river <sup>63</sup> during the first day and the second day and the third day after my departure thence. I lay down, and ate not during this period any thing; but when I thirsted, I drank of that river; and I was like a giddy young bird, by reason of the violence of my fatigue and hunger and fear, until the raft conveyed

<sup>62</sup> Here (as I have done in other passages in the Voyages of Es-Sindibád, pointed out in Notes 40 and 80,) I substitute "raft" for "boat."

in the edition of Breslau, the following is here added, "until I passed forth from the extremity of the island, and became far from it."

■ In the Cairo edition, but not



me to a high mountain, beneath which the river entered. So when I saw this, I feared for myself, on account of the distress that I had suffered before on the former river, and I desired to stop the raft, and to get off from it to the side of the mountain; but the current overpowered me, and drew the raft, with me upon it, and descended with it beneath the mountain. On beholding this, therefore, I made sure of destruction, and said, There is no strength nor power but in God, the High, the Great! The raft ceased not to proceed for a short distance, after which it passed forth into a wide place, and, lo, it was a great valley, through which the water roared, making a noise like thunder and with a rapidity like that of the wind. I grasped the raft with my hand, fearing lest I should fall from upon it, the waves tossing me to the right and left in the midst of the stream. The raft continued to descend with the current along that valley, and I could not prevent it, nor was I able to bring it to the land, until it stopped with me by a city of grand appearance, well built, and containing a numerous population. And when the people beheld me upon that raft, descending in the midst of the river with the current, they cast a net and ropes upon me and the raft, and drew forth the raft from the river to the land.

I fell down in the midst of them like a dead man, by reason of excessive hunger and sleeplessness and fear; and there came to me from among the assemblage an aged man, a sheykh of high dignity, who welcomed me, and threw over me an abundance of comely apparel, with which I covered myself decently. Then he took me and conducted me into the bath, brought me reviving beverages and exquisite scents, and, after we had come forth from the bath, took me to his house, and led me into it; and his family rejoiced at my coming. He seated me in an elegant place, and prepared for me some rich food: so I ate until I was satiated, and praised God (whose name be exalted!) for my escape; and after that, his pages brought to me hot water, and I washed my hands; and his female slaves brought to me drying-towels of silk, with which I dried my hands, and

wiped my mouth. Then that sheykh arose immediately, and appropriated to me a place alone, in a part of his house, and made his pages and his female slaves to serve me, and to perform my wants and all my affairs. They therefore paid constant attention to me, and in this manner I ceased not to remain with him in the mansion of entertainment three days, enjoying good eating and good drinking and sweet scents, until my soul returned to me, and my terror subsided, and my heart was calmed, and my mind was at ease. And on the fourth day, the sheykh came to me and said to me, Thou hast cheered us by thy company, O my son, and praise be to God for thy safety! Wilt thou now arise and go with me to the bank of the river, and go down into the market and sell the goods and receive their price? Perhaps thou wilt buy for thyself with it something wherewith thou mayest traffic. — So I was silent for a little while, and said within myself, Whence have I goods, and what is the cause of the words? And the sheykh said, O my son, be not anxious nor be thoughtful; but arise and go with us to the market, and if we see any one who will give thee for thy goods a price that will content thee, I will receive it for thee; but if what will content thee be not offered for them, I will deposit them for thee in my magazines until the days of selling and buying arrive. So I meditated upon my case, and said to myself, Comply with his desire, that thou mayest see what these goods are. And I said to him, I hear and obey, O my uncle the sheykh, and what thou doest will be attended by blessing, and it is impossible to oppose thee in aught. I then went with him to the market, and found that he had unbound the raft on which I came, and which was of sandal-wood, and he commissioned the crier to announce it for sale. The merchants came, and opened the bidding for the wood, and increased their offers for it until its price amounted to a thousand <sup>64</sup> pieces of gold; whereupon they ceased to bid more; and the sheykh, looking towards me, said, Hear, O my son: this is the price of thy goods in such days as the present. Wilt thou then sell

<sup>64</sup> In the Breslau edition, "ten thousand."

them for this price, or wilt thou wait, and shall I put them for thee in my magazines until the time come when their price will be greater, and then sell them for thee? — I answered him, O my master, the affair is thine: so do what thou desirest. And he said, O my son, wilt thou sell me this wood for a hundred pieces of gold above what the merchants have offered for it? — Yes, I answered him: I have sold it to thee, and received the price. And upon this he ordered his young men to transport that wood to his magazines, and I returned with him to his house, where we sat, and he counted to me the whole price of the wood, brought to me bags, and, having put the money into them, locked them up with a lock of iron, of which he gave me the key.

And after a period of some days and nights, the sheykh said, O my son, I will propose to thee something, and I hope that thou wilt comply with my desire respecting it. So I said to him, And what is that affair? And he answered me, Know that I have become a man of great age, and I have not a male child; but I have a daughter, small in age, elegant in form, having abundant wealth and loveliness; therefore I desire to marry her to thee, and thou shalt reside with her in our country: then I will put thee in possession of all that I have, and what my hand possesseth; for I I have become an old man, and thou wilt supply my place. And I was silent, and spoke not. And he said to me, Obey me, O my son, in that which I say to thee; for my wish to thee is good, and if thou comply with my desire, I will marry thee to my daughter, and thou shalt be as my son; and all that my hand hath, and what I possess, shall be thine; and if thou desire to traffic, and to return to thy country, no one will prevent thee: this is thy property, under thy disposal: do therefore with it what thou wilt and what thou chooseth. So I replied, By Allah, O my uncle the sheykh, thou hast become as my father: I have suffered many horrors, and have neither judgment nor knowledge remaining: it is thine, therefore, to determine in all that thou desirest to do. And upon this the sheykh ordered his pages to bring the Kádee and the witnesses. Accordingly they brought them, and he mar-

ried me to his daughter, made for us a grand entertainment and a great feast, and introduced me to her; and I found her to be endowed with the utmost beauty and loveliness, with handsome figure and just stature, and upon her was an abundance of various ornaments and articles of apparel, minerals, and ornaments of gold, and necklaces and precious jewels, the value of which was not less than thousands of thousands of pieces of gold, and no one could pay their price. When I went into her presence, she pleased me; affection for each other ensued, and I remained with her for a length of time in a state of the utmost delight and enjoyment. Her father was then admitted to the mercy of God (whose name be exalted!), and we prepared his body for the grave, and buried him, and I put my hand upon his property: all his young men became mine, and under my authority in my service, and the merchants instated me in his office; for he was their chief, and none of them purchased aught but with his knowledge and by his permission; he being their sheykh; and I became in his place.

Now when I mixed with the people of that city, I found that their state became changed every month, and there appeared upon them wings,<sup>65</sup> wherewith they flew to the upper region of the sky, and there remained not behind in the city any but the children and the women. So I said within myself, When the first day of the month cometh, I will ask one of them, and perhaps they will convey me with them whither they go. And when the first day of that month came, their appearances became altered, and their forms became changed, and I went in to one of them, and said to him, I conjure thee by Allah that thou convey me with thee, in order that I may divert myself and return with you. He replied, This is a thing that cannot be. But I ceased not to

<sup>65</sup> In the Breslau edition it is here said, "and their faces became changed, and they assumed the forms of birds." The same is fabled of inhabitants of the Islands of Wák-Wák (before men-

tioned, in page 445, in this volume), as will be seen in the story of Hasan of El-Basrah; and these islands, I suppose, our author had here in view.



solicit him until he granted that favour. I agreed with them, and caught hold of that man, and he soared with me in the air; but I informed not any one of my family nor any of my young men nor any of my companions; and that man continued to fly, with me upon his shoulders, until he rose so high with me into the sky that I heard the praises of the angels in the vault of the heavens. So I wondered at that, and said, Extolled be the perfection of God! and praise be to God! And I had not finished the words of praise when there came forth a fire from heaven, and it almost burnt them. They therefore all descended, and, having cast me upon a lofty mountain, departed in the utmost rage against me, and they went and left me. Thus I became alone upon that mountain, and I blamed myself for that which I had done, and said, There is no strength nor power but in God, the High, the Great! Verily, every time that I escape from a calamity, I fall into a calamity that is mightier than the former one!

I remained upon that mountain, and knew not whither to go, when, lo, two young men passed along, like two moons, each having in his hand a rod of gold, on which he leaned. I advanced to them, and saluted them, and they returned my salutation; and I said to them, I conjure you by Allah to tell me who ye are and what is your business. And they answered me, We are of the servants of God, whose name be exalted! Then they gave me a rod of red gold that they had with them, and went their way and left me. And I proceeded along the top of that mountain, leaning upon the rod, and reflecting upon the case of these two young men, and, lo, a serpent came forth from beneath the mountain, having in its mouth a man whom it had swallowed to his middle, and he was crying out and saying, Whosoever will deliver me, God will deliver him from every difficulty! I therefore advanced to that serpent, and struck it with the rod of gold on its head, whereat it threw the man from its mouth. And upon this the man came to me and said, Since my deliverance from this serpent hath been effected by thy means, I will not henceforth quit thee: thou hast become my com-



panion on this mountain. So I replied, Thou art welcome. And we proceeded along the mountain, And, lo, a party of people came towards us, and I looked at them, and among them was the man who bore me upon his shoulders and flew with me. Therefore I advanced to him, and excused myself to him, addressing him courteously, and saying to him, O my friend, friends act not thus one to another. The man replied, Thou wouldst have destroyed us by thy words of praise upon my back. And I rejoined, Be not displeased with me; for I had no knowledge of the matter; but I will never again speak. So he consented to take me with him, making a condition with me that I should not mention God, nor praise Him, upon his back. He then took me up, and flew away with me as before, until he conveyed me to my abode, when my wife met me and saluted me, and congratulated me on my safety; and she said to me, Beware of going forth again with these people, and be not familiar with them; for they are the brothers of the devils, and they know not the celebration of God, whose name be exalted! I said to her, How did thy father live with them? And she answered me, My father was not of them, nor did he as they; and it is my opinion, since my father is dead, that thou shouldst sell all that we have, and purchase goods with the price, and voyage back to thy country and thy family, and I will go with thee; for I have no need of residing here in this city after the loss of my mother and my father.

So upon this I betook myself to selling the commodities of the sheykh, one thing after another, and to watching for some one who would set forth on a voyage from that city, that I might go with him. And while I was so doing, lo, a company of men in the city desired to perform a voyage, but found not for themselves a ship; wherefore they bought wood, and made for them a great ship; and I engaged for a passage with them, and paid them the whole of the hire. I then embarked my wife, and all that we had, in the ship; and, leaving the other possessions and the estates, we proceeded, and ceased not in our course over the sea from island

to island, and from sea to sea; and the wind and the voyage were pleasant to us until we arrived in safety at the city of El-Basrah. I sojourned not there; but engaged for a passage in another vessel, to which I transferred all that I had with me, and I went on to the city of Baghdád. Then I entered my quarter and came to my house, met my family and companions and friends, and stowed all the goods that I had with me in my magazines; and my family calculated the period of my absence from them during the seventh voyage, and found it to be seven and twenty years; so that they had given up all hope of my return.

## CHAPTER XXI

COMMENCING WITH PART OF THE FIVE HUNDRED  
AND SIXTY-SIXTH NIGHT, AND ENDING WITH  
PART OF THE FIVE HUNDRED AND SEVENTY-  
EIGHTH

### THE STORY OF THE CITY OF BRASS<sup>1</sup>

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Khaleefehs, named 'Abd-El-Melik the son of Marwán;<sup>2</sup> and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultáns, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Suleymán the son of Dáood (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind and the Jinn and the birds and the wild beasts and other things;<sup>3</sup> and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Suleymán, and that he attained to that to which none other attained, so that he used to imprison the Jinn

and the Máríds and the Devils in bottles<sup>4</sup> of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Tálíb [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily,<sup>5</sup> and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of black complexion and with naked bodies, like wild beasts, not understanding speech. They had a King of their own race, and none of them knew Arabic save their King. So when they saw the ship and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of El-Islám, and before the mission of Mohammad, may God bless and save him! — wherefore the people of the ship said, We know not what thou sayest.<sup>6</sup> Then the King said to them, There hath not come to us any one of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which

they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and, lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Suleymán the son of Dáood, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and they heard a horrible voice, saying, Repentance! repentance! O Prophet of God! — Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Jinn whom Suleymán the son of Dáood, when he was incensed against them imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Jinnee, who imagineth that Suleymán is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, wondered at these words,



and said, Extolled be the perfection of God! Suleymán was endowed with a mighty dominion! — And among those who were present in that assembly was En-Nábigah Edh-Dhubyánee; and he said, Tálib hath spoken truth in that which he hath related, and the proof of his veracity is the saying of the Wise, the First [thus versified]: <sup>7</sup> —

And [consider] Suleymán, when the Deity said to him,  
Perform the office of Khaleefeh, and govern with diligence;  
And whoso obeyeth thee, honour him for doing so; and  
whoso disobeyeth thee, imprison him forever.

He used to put them into bottles of brass, and to cast them into the sea. — And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles! So Tálib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother 'Abd-El-'Azeez the son of Marwán desiring him to bring them to thee from the Western Country,<sup>8</sup> that he may write orders to Moosà to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain. — And the Prince of the Faithful approved of his advice, and said, O Tálib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Moosà the son of Nuseyr<sup>9</sup> for this purpose, and thou shalt have a white ensign,<sup>10</sup>

together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this, Tálíb replied, Most willingly, O Prince of the Faithful. And the Khaleefeh said to him, Go in dependence on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother 'Abd-El-'Azeez, his viceroy in Egypt, and another letter to Moosà, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Suleymán, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Tálíb the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with every thing requisite.

So Tálíb went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria, until they entered Misr;<sup>11</sup> when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide who accompanied him to Upper Egypt until they came to the Emeer Moosà the son of Nuseyr; and when he knew of his approach, he went forth to him and met him,

and rejoiced at his arrival; and Tálíb handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emeer, if thou desire him who will guide thee to that place, have recourse to the sheykh 'Abd-Es-Samad the son of 'Abd-El-Kuddoos Es-Samoodé;<sup>12</sup> for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire. — Accordingly he gave orders to bring him, and he came before him; and, lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emeer Moosà saluted him, and said to him, O sheykh 'Abd-Es-Samad, our lord the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful? — The sheykh replied, Know, O Emeer, that this route is difficult, far extending, with few tracks. The Emeer said to him, How long a period doth it require? He

answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it. — He replied, Well. And he left his son Hároon as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose him, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Hároon was of great courage, an illustrious hero, and a bold champion; and the sheykh 'Abd-Es-Samad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Viceroy of the Prince of the Faithful. Then the Emeer Moosà said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emeer: this land belonged to the King of Alexandria, Darius the Greek.<sup>13</sup>

After this they departed, and they continued their journey until they arrived at a palace;

whereupon the sheykh said, Advance with us to this palace, which presenteth a lesson to him who will be admonished. So the Emeer Moosà advanced thither, together with the sheykh 'Abd-Es-Samad and his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals, and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheykh 'Abd-Es-Samad said, Shall I read it, O Emeer? The Emeer answered, Advance and read. May God bless thee! for nought hath happened to us during this journey but what hath been the result of the blessing attendant upon thee. So he read it; and, lo, it was poetry; and it was this: —

Here was a people whom, after their works, thou shalt see  
wept over for their lost dominion;  
And in this palace is the last information respecting lords  
collected in the dust.  
Death hath destroyed them and disunited them, and in the  
dust they have lost what they amassed;  
As though they had only put down their loads to rest a while:  
quickly have they departed!

And the Emeer Moosà wept until he became insensible, and he said, There is no deity but God, the Living, the Enduring without failure! He then entered the palace, and was confounded by its beauty and its construction; and he looked at



the figures and images that it contained. And, lo, over the second door were inscribed some verses. So the Emeer Moosà said, Advance, O sheykh, and read. Accordingly he advanced and read; and the verses were these:—

How many companies have alighted in the tabernacles <sup>14</sup>  
since times of old, and taken their departure!  
Consider thou then what the accidents of fortune have done  
with others when they have befallen them.  
They have shared together what they collected, and they  
have left the pleasure thereof, and departed.  
What enjoyments they had! and what food did they eat!  
and then in the dust they themselves were eaten!

And again the Emeer Moosà wept violently: the world became yellow before his face; and he said, We have been created for a great object! <sup>15</sup>

Then they attentively viewed the palace; and, lo, it was devoid of inhabitants, destitute of household and occupants: its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high into the air, around which were four hundred tombs. To these tombs the Emeer Moosà drew near, and, behold, among them was a tomb constructed of marble, whereon were engraved these verses:—

How often have I stood [in fight]! and how often slain! and  
to how many things have I been a witness!  
And how often have I eaten! and how often drunk! and  
how often have I heard the songs of beauteous damsels!  
And how often have I ordered! and how often forbidden!  
and how many strong fortresses are seen,

Which I have besieged and searched, and from which  
I have taken the lovely female's ornaments!  
But in my ignorance I transgressed to obtain things wished  
for which proved at last to be frail.  
Then consider attentively thy case, O man, before thou shalt  
drink the cup of death;  
For after a little while shall the dust be poured upon thee,  
and thou wilt be lifeless.

And the Emèer Moosà, and those who were with  
him, wept. Then he drew near to the dome-  
crowned chamber, and, lo, it had eight doors of  
sandal-wood, with nails of gold, ornamented with  
stars of silver set with various jewels. And over  
the first door were inscribed these verses:—

What I have left, I left not from generosity; but through  
the sentence and decree operating upon man.  
Long time I lived, happy and enraged, defending my asylum  
like a fierce lion.  
I was never quiet, nor would I bestow a mustard-seed, by  
reason of my avarice, though I were cast into the fire.  
Thus did I until I was smitten by the decree of the glorious  
Deity, the Creator, the Maker.  
When my death was appointed soon to take place, I could  
not prevent it by my numerous stratagems;  
My troops that I had collected availed not, and none of my  
friends aided me, nor my neighbour.  
Throughout my whole life was I wearied in my journey to  
the grave, now in ease, and now in difficulty.  
So, when the purses have become laden, shouldst thou ac-  
cumulate deenár upon deenár,<sup>16</sup>  
It will all pass before the morning to another, and they will  
have brought thee a camel-driver and a grave-digger;  
And on the day of thy judgment, lone shalt thou meet God,  
laden with sin and crimes and heavy burdens.  
Then let not the world deceive thee with its beauty; but  
see what it hath done to thy family and neighbour.

And when the Emeer Moosà heard these verses, he wept again so violently that he became insensible; and after he had recovered, he entered the chamber covered with the dome, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheykh 'Abd-Es-Samad drew near to it, and read its inscription; and, lo, on it was written, —

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not. — To proceed: — O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower: and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the saráb<sup>17</sup> of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor incline to it; for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable; and I married a thousand damsels, of the daughters of Kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years, happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and I imagined that my enjoyments would continue without failure. But I was not aware when there alighted among us the terminator of delights and the separator of companions, the desolater of abodes and the ravager of in-

habited mansions, the destroyer of the great and the small and the infants and the children and the mothers. We had resided in this palace in security until the event decreed by the Lord of all creatures, the Lord of the heavens and the Lord of the earths, befell us, and the thunder of the Manifest Truth assailed us, and there died of us every day two, till a great company of us had perished. So when I saw that destruction had entered our dwellings, and had alighted among us, and drowned us in the sea of deaths, I summoned a writer, and ordered him to write these verses and admonitions and lessons, and caused them to be engraved upon these doors and tablets and tombs. I had an army comprising a thousand thousand bridles, composed of hardy men, with spears, and coats of mail and sharp swords, and strong arms; and I ordered them to clothe themselves with the long coats of mail, and to hang on the keen swords, and to place in rest the terrible lances, and mount the high-blooded horses. Then, when the event appointed by the Lord of all creatures, the Lord of the earth and the heavens, befell us, I said, O companies of troops and soldiers, can ye prevent that which hath befallen me from the Mighty King? But the soldiers and troops were unable to do so, and they said, How shall we contend against Him from whom none hath secluded, the Lord of the door that hath no door-keeper? So I said, Bring to me the wealth. (And it was contained in a thousand pits, in each of which were a thousand hundred-weights of red gold, and in them were varieties of pearls and jewels, and there was the like quantity of white silver, with treasures such as the Kings of the earth were unable to procure.) And they did so; and when they had brought the wealth before me, I said to them, Can ye deliver me by means of all these riches, and purchase for me therewith one day during which I may remain alive? But they could not do so. They resigned themselves to fate and destiny, and I submitted to God with patient endurance of fate and affliction until He took my soul, and made me to dwell in my grave. And if thou ask concerning

my name, I am Koosh the son of Sheddád the son of 'Ád the Greater.<sup>18</sup>

And upon the same tablet were also inscribed these verses: —

Shouldst thou think upon me after the length of my age,  
and the vicissitudes of days and circumstances,

I am the son of Sheddád, who held dominion over mankind  
and each tract of the whole earth.

All the stubborn troops became abject unto me, and Esh-Shám from Misr unto 'Adnán.<sup>19</sup>

In glory I reigned, abasing their Kings, the people of the  
earth fearing my dominion;

And I beheld the tribes and armies in my power, and saw  
the countries and their inhabitants dread me.

When I mounted, I beheld my army comprising a million  
bridles upon neighing steeds;

And I possessed wealth that could not be calculated, which  
I treasured up against misfortunes,

Determining to devote the whole of my property for the  
purpose of extending the term of my life.

But the Deity would nought save the execution of his purpose; and thus I became separated from my brethren.

Death, the disuniter of mankind, came to me, and I was  
removed from grandeur to the mansion of contempt;

And I found [the recompense of] all my past actions, for  
which I am pledged:<sup>20</sup> for I was sinful!

Then raise thyself, lest thou be upon a brink; and beware  
of calamities! Mayest thou be led aright!

And again the Emeer Moosà wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places of diversion,



they came to a table upon four legs of alabaster, whereon was inscribed, —

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emeer Moosà wrote all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheykh 'Abd-  
Es-Samad before them shewing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and, lo, upon it was a horseman of brass, on the top of whose spear was a wide and glistening head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass. — And when the Emeer Moosà had rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither and journeyed on, and it was the right way. They took that route, and continued their course the same day and the next night until they had traversed a wide tract of country. And as they were proceeding,

one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupified at the sight of his form, and retreated in flight; and the Emeer Moosà said to the sheykh 'Abd-Es-Samad, What is this? He answered, I know not what he is. And the Emeer said, Draw near to him, and investigate his case: perhaps he will discover it, and perhaps thou wilt learn his history. The sheykh 'Abd-Es-Samad replied, May God amend the state of the Emeer! Verily we fear him. — Fear ye not, rejoined the Emeer; for he is withheld from injuring you and others by the state in which he is. So the sheykh 'Abd-Es-Samad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner? And he answered him, As to me, I am an 'Efreet of the Jinn, and my name is Dáhish the son of El-Aamash,<sup>21</sup> and I am restrained here by the majesty, confined by the power, [of God,] tormented

as long as God (to whom be ascribed might and glory!) willeth. Then the Emeer Moosà said, O sheykh 'Abd-Es-Samad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the 'Efreet answered him, Verily my story is wonderful; and it is this: —

There belonged to one of the sons of Iblees an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Jánn, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Jánn who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Suleymán the son of Dáood (on both of whom be peace!); and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection; and I described her to Suleymán, on whom be peace! So he sent to her father, saying to him, Marry to me thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Suleymán is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast

not power to contend: therefore prepare an answer to the question,<sup>22</sup> and put on the garment of death; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed. — And when the messenger of Suleymán (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his wezeers, What say ye respecting the affair of Suleymán the son of Dáood? For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith. — And they replied, O great King, can Suleymán do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Márids of the Jinn will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippest; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not. — And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep, and to recite these verses: —

O my lord, verily I know thy dignity; and, behold, Suleymán desireth to break thee.

O my lord, verily I seek thy defence: command then; for I am obedient to thy command.

(Then that 'Efreet, the half of whom was in the pillar, said to the sheykh 'Abd-Es-Samad, while those around him listened,) And thereupon I entered the body of the idol, by reason of my ignorance, and the paucity of my sense, and my solicitude respecting the affair of Suleymán, and recited this couplet: —

As for me, I am not in fear of him; for I am acquainted with every thing.

If he wish to wage war with me, I will go forth, and I will snatch his soul from him.

So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Suleymán the Prophet of God (on whom be peace!) and to fight against him. Accordingly, when the messenger of Suleymán came, he inflicted upon him a painful beating, and returned him a shameful reply; and he sent to threaten Suleymán, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words? Either come thou to me, or I will go to thee.

Then the messenger returned to Suleymán, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Suleymán, heard that, [it was as though] his resurrection took place; <sup>23</sup> his resolution was roused, and he prepared his forces, consisting of Jinn and men, and wild beasts, and birds and reptiles. He commanded his Wezeer Ed-Dimiryát, the King of the Jinn, to collect the Márids of the Jinn



from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Asaf the son of Barkhiyà [his Wezeer of men] to collect his soldiers of mankind; and their number was one million, or more. He made ready the accoutrements and weapons, and mounted, with his forces of the Jinn and of mankind, upon the carpet,<sup>24</sup> with the birds flying over his head, and the wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived: therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Suleymán is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an example to restrain others. — So the messenger came to him, and communicated to him the message of the Prophet of God, Suleymán, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me: therefore inform him that I am

coming forth unto him. Accordingly the messenger returned to Suleymán, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Jinn that were under his authority, a million; and to these he added others, of the Máríds and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Suleymán (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God and thee, O Prophet of God! Then Suleymán, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Wezeer Ásaf the son of Barkhiyà on the right side, and his Wezeer Ed-Dimiryát on the left side, and the Kings of mankind on his right, and the Kings of the Jinn on his left, and the wild beasts and the vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be ex-

alted!) was executed among us. The first who charged upon Suleymán were I and my troops; and I said to my companions, Keep in your places in the battle-field while I go forth to them and challenge Ed-Dimiryát. And, lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached, and smote me with a flaming fire; and his arrow prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon them, and we cried out, one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Ed-Dimiryát until he wearied me and I wearied him; after which I became weak, and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Suleymán, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men, and the Jinn upon the Jinn; defeat befell our King, and we became unto Suleymán a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces

of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees. As to me, I flew from before Ed-Dimiryát; but he followed me a journey of three months, until he overtook me.<sup>25</sup> I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and abased me, pity me, and take me before Suleymán, on whom be peace! But when I came before Suleymán, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Ed-Dimiryát conveyed me to this place, where he set me down as thou seest me: and this pillar is my prison until the day of resurrection. He charged a great king<sup>26</sup> to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emeer Moosà said, There is no deity but God! Suleymán was endowed with a mighty dominion!—And the sheykh 'Abd-Es-Samad said to the 'Efreet, O thou, I ask thee concerning a thing of which do thou inform us. The 'Efreet replied, Ask concerning what thou wilt. And the sheykh said, Are there in this place any of the 'Efreets confined in bottles of brass from the time of Suleymán, on whom be peace? He answered, Yes, in the Sea of El-Karkar,<sup>27</sup> where are a people of the descend-

ants of Nooh (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam. — And where, said the sheykh, is the way to the City of Brass, and the place wherein are the bottles? What distance is there between us and it? — The 'Efreet answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emeer Moosà said to the sheykh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emeer; for this is the City of Brass, and this is the appearance of it that I find described in the Book of Hidden Treasures; that its wall is of black stones, and it hath two towers of brass of El-Andalus,<sup>28</sup> which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass. — They ceased not to proceed until they arrived at it; and, lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it: such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not; and the Emeer Moosà said to the sheykh 'Abd-Es-Samad, O sheykh, I see



not to this city any gate. The sheykh replied, O Emeer, thus do I find it described in the Book of Hidden Treasures; that it hath five and twenty gates, and that none of its gates may be opened but from within the city. — And how, said the Emeer, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emeer Moosà ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite.<sup>29</sup> So one of his young men mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city, and its height. Then he said, O Emeer, the easiest place in it is this place at which ye have alighted. And thereupon the Emeer Moosà took Tálib the son of Sahl, and the sheykh 'Abd-Es-Samad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or a cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its

areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emeer Moosà paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and dwellers; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and, lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and, behold, they were sculptured and inscribed; and he ordered that their writing should be read: therefore the sheykh 'Abd-Es-Samad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character, —

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And in the lower part of the tablet were inscribed these verses:

Where are the Kings and the peoplers of the earth? They have quitted that which they have built and peopled; And in the grave they are pledged for their past actions: there, after destruction, they have become putrid corpses. Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded? The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it.

And the Emeer Moosà fainted; his tears ran down upon his cheeks, and he said, By Allah, indifference to the world is the most appropriate and the most sure course! Then he caused an inkhorn and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet,<sup>30</sup> and the third, and the fourth; and, having copied what was inscribed on them, he descended from the mountain; and the world had been pictured before his eyes.

And when he came back to the troops, they passed the day devising means of entering the city; and the Emeer Moosà said to his Wezeer, Tálib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful. — Tálib the son of Sahl replied, May God continue the prosperity of the Emeer! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within. — And the Emeer said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered

them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emeer Moosà wondered at it, and said, God bless you! It seemeth, from the excellence of your work, as though ye had adapted it by measurement to the wall. — He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emeer, and descend and open the gate. The Emeer therefore replied, Mount. God bless thee! — Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emeer Moosà said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city. — But one



of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheykh 'Abd-Es-Samad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emeer Moosà said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheykh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheykh 'Abd-Es-Samad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful! — he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety,<sup>31</sup> until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheykh 'Abd-Es-Samad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheykh 'Abd-Es-Samad fall, we all perish! — Then the sheykh 'Abd-Es-Samad laughed immoderately, and sat a long time repeating the



praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emeer, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful. — So the Emeer said to him, What hast thou seen, O sheykh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead; so I withheld myself from them, and recited some words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of gold, without locks upon them, or any

sign of the means of opening them. Therefore the sheykh paused as long as God willed,<sup>32</sup> and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheykh read, and, lo, it contained these words: — Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed; and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheykh Abd-Es-Samad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheykh said within himself, Perhaps the keys are with these people. Then he looked, and, lo, there was a sheykh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheykh 'Abd-Es-Samad said, May not the keys of the city be with this sheykh! Perhaps he was the gate-keeper of the city, and these were under his authority. —

He therefore drew near to him, and lifted up his garments, and, lo, the keys were hung to his waist. At the sight of them, the sheykh 'Abd-Es-Samad rejoiced exceedingly; his reason almost fled from him in consequence of his joy; and he took the keys, approached the gate, opened the locks, and pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormousness of its apparatus. Upon this, the sheykh exclaimed, God is most great!<sup>33</sup> — and the people made the same exclamation with him, rejoicing at the event. The Emeer Moosà also rejoiced at the safety of the sheykh 'Abd-Es-Samad, and at the opening of the gate of the city; the people thanked the sheykh for that which he had done, and all the troops hastened to enter the gate. But the Emeer Moosà cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emeer Moosà then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead. And they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the

utensils of brass ranged in order, and the kháns were full of all kinds of goods. And they saw the merchants dead in their shops: their skins were dried, and their bones were carious, and they had become examples to him who would be admonished. They saw likewise four markets of particular shops filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving these, they went on to the market of jewels and pearls and jacinths; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers; and, lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd,<sup>34</sup> and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on

which were men whose skins had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this, the Emeer Moosà paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.<sup>35</sup> Around it were inscribed these verses: —

Consider what thou beholdest, O man; and be on thy guard  
before thou departest;

And prepare good provision, that thou mayest enjoy it; for  
every dweller in a house shall depart.

Consider a people who decorated their abodes, and in the  
dust have become pledged for their actions.

They built; but their buildings availed not: and treasured;  
but their wealth did not save them when the term had  
expired.

How often they hoped for what was not decreed them! But  
they passed to the graves, and hope did not profit them;

And from their high and glorious state they were removed to  
the narrowness of the sepulchre. Evil is their abode!

Then there came to them a crier, after they were buried,  
saying, Where are the thrones and the crowns and the  
apparel?

Where are the faces which were veiled and curtained, and  
on which, for their beauty, proverbs were composed? —

And the grave plainly answered the inquirer for them, As  
to the cheeks, the rose is gone from them.

Long time they ate and drank; but now, after pleasant eating,  
they themselves have been eaten.



And the Emeer Moosà wept until he became senseless; and afterwards, having given orders to write these verses, he went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours. — The Emeer Moosà then said to the sheykh 'Abd-Es-Samad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber, and opened a closet in it, and, lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khatt Hejer, and maces of Khuwárezm, and other instruments of war and battle.<sup>36</sup> Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets, and found it

filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelion, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of sáj<sup>37</sup> inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheykh 'Abd-Es-Samad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were curtains<sup>38</sup> whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths: whosoever beheld them was confounded. Next they came to a saloon, on beholding which the Emeer Moosà and the sheykh 'Abd-Es-Samad were amazed at its construction.

They then passed on, and found a saloon constructed of polished marble adorned with jewels. The beholder imagined that upon its floor was

running water, and if any one walked upon it he would slip. The Emeer Moosà therefore ordered the sheykh 'Abd-Es-Samad to throw upon it something that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, any thing more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emeer Moosà beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. And any

beholder would imagine that she was alive, and not dead. And they said to her, Peace be on thee, O damsel! But Tálíb the son of Sahl said to the Emeer, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation? — And he added, O Emeer, she is skilfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam; and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.<sup>39</sup> — Upon this the Emeer Moosà said, Extolled be the perfection of God, who hath subdued his servants by death! — And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword that blinded the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which was this: —

In the name of God, the Compassionate, the Merciful. Praise be to God, the Creator of Man; and He is the Lord of lords, and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope! and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon.



Where is Adam, the father of mankind? Where are Nooh and his offspring? Where are the sovereign Kistràs and Cæsars? Where are the Kings of India and El-'Erák? Where are the Kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the Kings of the foreigners and the Arabs? They have all died, and become rotten bones. Where are the lords of high degree? They have all died. Where are Károon and Hámán?<sup>40</sup> Where is Sheddád the son of 'Ád? Where are Ken'án and the Lord of the Stakes?<sup>41</sup> God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men? — O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tedmur,<sup>42</sup> the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing emancipated female and male slaves. Thus I did until the summoner of death came to my abode, and disasters occurred before me. And the case was this: — Seven years in succession came upon us, during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this, therefore, I caused the wealth to be brought, and meted it with a measure, and sent it by trusty men, who went about with it through all the districts, not leaving unvisited a single large city, to seek for some food. But they found it not; and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gates of the fortresses in our city, and submitted ourselves to the decree



of our Lord, committing our case to our Master; and thus we all died, as thou beholdest, and left what we had built and what we had treasured. This is the story: and after the substance there remaineth not aught save the vestige.

And they looked at the lower part of the tablet, and saw inscribed upon it these verses: —

Child of Adam, let not hope make game of thee. From all  
that thy hands have treasured thou shalt be removed.  
I see thee desirous of the world and its embellishments; and  
the past generations have pursued the same course.  
They acquired wealth, both lawful and forbidden; but it  
repelled not fate when the term expired:  
They led troops in multitudes, and collected riches; and  
they left their wealth and buildings, and departed  
To the narrow graves, and lay down in the dust; and there  
they have remained, pledged for their actions;  
As if the company of travellers had put down their baggage  
during night in a house where was no food for guests,  
And its owner had said to them, O people, there is not any  
lodging for you in it. So they packed after alighting:  
And they all thereupon became fearful and timid: neither  
halting nor journeying was pleasant unto them.  
Then prepare good provision that will rejoice thee to-morrow;  
and act not save agreeably with the fear of thy Lord.

And upon the tablet were also incised these  
words: <sup>43</sup> —

Whoso arriveth at our city, and entereth it, God facilitating his entrance into it, let him take of the wealth what he can, but not touch any thing that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me

unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emeer Moosà, when he heard these words, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks,<sup>44</sup> and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Tálíb the son of Sahl said to the Emeer Moosà, O Emeer, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratitiate thyself with the Prince of the Faithful.—But the Emeer replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery.—The Wezeer Tálíb, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she.—Then he drew near to the steps, and ascended them until he <sup>45</sup> reached the spot between

the two men [the slaves before mentioned], when, lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand, and struck off his head, and he fell down dead. So the Emeer Moosà said, May God not not regard with mercy thy resting-place! There was, in these riches, a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth!—He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emeer Moosà commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and, lo, in these was a people of the blacks, clad in hides, and with burnuses of hides<sup>46</sup> upon their heads, whose language was not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their children stood at the entrances of the caves. So the Emeer Moosà said, O sheykh 'Abd-Es-Samad, what are these people? And he answered, These are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emeer

Moosà, he saluted him; and the Emeer returned his salutation, and treated him with honour. Then the King of the blacks said to the Emeer, Are ye of mankind, or of the Jinn? The Emeer answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Jinn, because of your seclusion in this mountain that is separated from the world; and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, of the sons of Hám the son of Nooh, on whom be peace! And as to this sea, it is known by the name of El-Karkar. — So the Emeer Moosà said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired in such a country as this? He answered, Know, O Emeer, that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Hám, be abashed at Him who seeth and is not seen; and say, There is no deity but God: Mohammad is the Apostle of God. And I am Abu-l-Abbás El-Khidr.<sup>47</sup> — Before that, we used to worship one another; but he called us to the worship of the Lord of mankind. — Then he said to the Emeer Moosà, He hath also taught us some words to say. — And what, asked the Emeer, are those words? He answered, They are these:— There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to

Him belongeth praise: He giveth life and killeth; and He is able to accomplish every thing. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, every night of Friday<sup>48</sup> we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the Angels and the Spirit!<sup>49</sup> Whatsoever God willeth cometh to pass, and what He willeth not cometh not to pass! Every benefit from God is a gratuitous favour! And there is no strength nor power but in God, the High, the Great!

The Emeer Moosà then said to him, We are the associates of the King of El-Islám, 'Abd-El-Melik the son of Marwán; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Suleymán the son of Dáood (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them. — And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Suleymán; and they brought up for them twelve bottles; wherewith the Emeer Moosà was delighted, and the sheykh 'Abd-Es-Samad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emeer Moosà thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks



gave to the Emeer Moosà a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emeer replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Suleymán.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emeer Moosà acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Tálib the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance, O Prophet of God! We will not return to the like conduct ever!—And 'Abd-El-Melik the son of Marwán wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they filled with water, and into these they put them. They died, however, in consequence of the intensity of the heat. After this, the Prince of the Faithful caused the riches to be brought before him, and divided them among the Muslims. And he said, God hath not bestowed upon any one the like of what He bestowed upon

Suleymán the son of Dáood. Then the Emeer Moosà begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem,<sup>50</sup> there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.<sup>51</sup>

## NOTES TO CHAPTER TWENTY-FIRST

NOTE 1. This city, which, we are told in the tale, derived its name from its having two towers of brass (or yellow copper), is not to be identified with that which is mentioned in the Story of Aboo-Mohammad the Lazy; as the latter was in a different part of the world, though it was like the former in having no visible gate. The Story of the City of Brass appears to have been suggested partly by a tradition related by Et-Tabaree,<sup>1</sup> and partly by accounts, or actual observation, of the ancient temples and tombs of Egypt, with their inscriptions, statues, mummies, &c. And here I may mention, that the term "maskhoot," employed to signify "a human being converted by the wrath of God into stone," is commonly applied in Egypt to an ancient statue. Hence the Arabs have become familiar with the idea of cities whose inhabitants are petrified, such as that described in "the Story of the First of the Three Ladies of Baghdád."

NOTE 2. 'Abd-El-Melik the son of Marwán was the fifth Khaleefeh of the house of Umeiyeh, and reigned A. D. 685-705.

NOTE 3. Namely, reptiles, and the wind. See vol. i. page 50.

NOTE 4. The word rendered "bottles" is the plural of "kumkum." For a description of the vessel thus called see Note 2 to Chapter ii.

NOTE 5. Thus in the edition of Breslau. In the Cairo edition, "to the land of India." The reading which I have adopted is more agreeable with the sequel.

<sup>1</sup> See Dubeux's "Chronique de Translation Fund), vol. i. part i. Tabari" (printed for the Oriental ch. xiii.

NOTE 6. Here, in my original, but not in the Breslau edition, is added, "nor know we aught of this religion."

NOTE 7. Our author has erred in making En-Nábighah Edh-Dhubyánee contemporary with 'Abd-El-Melik the son of Marwán; for he flourished in the reign of En-Noamán Ibn-El-Mundhir, surnamed Aboo-Káboos, and died before the promulgation of El-Islám. The verses, also, given as his paraphrase of words addressed to Solomon by God ("the Wise, the First"), are misquoted. In their stead we should read, —

Except Suleymán, when the Deity said to him, Assume the government of mankind, and withhold them from error:

And bring under the Jinn; for I have commanded them to construct Tedmur<sup>2</sup> with slabs and pillars.

Whoso obeyeth, reward him for his obedience; as he hath obeyed thee, direct him aright:

And whoso opposeth thee, punish him severely: so prohibit the unjust. . . .

See the original in De Sacy's *Chrestomathie Arabe*, 2nd ed., vol. ii. pp. 145-6 of the Arabic text; and his translation and notes, pp. 406 and 442. — Hence it is evident, as this great scholar has remarked, that the legends relating to Solomon which are read in the Kur-án, especially in Chapters 34 and 38, were current among the Arabs before Mohammad.

NOTE 8. "The Western Country" is Northern Africa, west of Egypt.

NOTE 9. In my original, erroneously written "Nasr."

NOTE 10. "That is, 'a white ensign to take with thee.' It is also said, in the vulgar dialect, 'The ensign of such-a-one is white,' when he fails not in the performance of his affairs."<sup>3</sup> White ensigns, &c., were more particularly distinctive of the rivals of the 'Abbásee Khaleefehs; and

<sup>2</sup> The city of Palmyra.

<sup>3</sup> Marginal note by my sheykh.

black, of the 'Abbásees themselves; but these also gave white ensigns to their governors.

NOTE 11. By "Misr" we must here understand El-Fustát, now vulgarly called "Masr el-'Ateekah" (or old Masr); as Cairo was not yet founded.

NOTE 12. "'Abd-Es-Samad" signifies "Servant of the Lord," or "— of the Everlasting," &c.; and "'Abd-El-Kuddoos," "Servant of the Holy." The surname written in my original "Es-Samoodée" is doubtful; in the Breslau edition it is "El-Masmoodee."

NOTE 13. In my original, "Dárán."—The Breslau edition describes preparations made for encountering the hot and dry winds of the desert; but no mention is afterwards made of these difficulties. It also relates, that the party wandered from the right way before they arrived at the first of the wonderful objects which they beheld in their journey.

NOTE 14. "That is, in the tabernacles of the world, or the tabernacles of their souls."<sup>4</sup>

NOTE 15. "For worship, and what will follow it."<sup>5</sup>

NOTE 16. This verse, omitted in my original, I have inserted from the Breslau edition.

NOTE 17. See Note 95 to Chapter x.

NOTE 18. This is doubtless a mistake for "Koosh the son of Hám," or Cush the son of Ham.

NOTE 19. "Esh-Shám," which generally applies to Syria, or its capital Damascus, here signifies the northern parts of Arabia, opposed to El-Yemen; and "from Misr

<sup>4</sup> Marginal note by my sheykh.

<sup>5</sup> *Idem.*



unto 'Adnán," from the country of Misr (*i. e.* Egypt) to that of 'Adnán, ancestor of most of the Ishmaelite Arabs. My sheykh remarks, that these verses are a modern forgery, as is shewn, among other things, by the fact that 'Adnán lived long after Koosh. The tale presents numerous anachronisms throughout.

NOTE 20. "Every man is given on pledge for that which he shall have wrought." (Kur-án, ch. lii. v. 21. That is, as Sale explains the words, "Every man is pledged unto God for his behaviour; and if he does well, he redeems his pledge; but if evil, he forfeits it:" or, as El-Beydáwee says, if he act righteously, He will release him; but otherwise, He will destroy him."

NOTE 21. "Dáhish" signifies "amazed;" and "aamash," "having weak eyes, with a frequent flowing of tears."

NOTE 22. That is, prepare to answer God, on the day of judgment.

NOTE 23. This is a common phrase, and may be rendered, "his fury, or passion, rose," or "he was violently moved."

NOTE 24. See Note 115 to Chapter xi.

NOTE 25. From this point to the end of the next paragraph is from the edition of Breslau; very little of it being in the Cairo edition.

NOTE 26. By the word rendered "king," I suppose a king of the Jinn to be meant.

NOTE 27. This name I suppose to be imaginary, unless it be a mistake for "Kookoo," which word, in Arabic characters, differs little from "Karkar." If the "Kookoo" of El-Idreese were the "Kouka" of our modern maps

(the chief town of Bornou), the sea in question might be the great lake "Tchad," or "Tsad;" but Kouka, as Dr. Barth tells us, is quite a modern place. Ibn-El-Wardee, however, mentions a place in Central Africa called "Karkar;" probably the same as the "Kerker," or "Gerger," of Dr. Barth.

NOTE 28. "El-Andalus" is the name by which the Arabs call, not merely Andalusia, but the whole of Spain. In the tradition related by Et-Tabaree, and alluded to in the first of these notes, the City of Brass is said to have been built in a desert, beyond a city named El-Andalus. But according to its tradition, the whole city was constructed of brass. God, as we are told in the Kur-án,<sup>6</sup> made a fountain of molten brass to flow for Suleymán; and the tradition relates, that the Jinn, having transported this fountain to the place above mentioned, built there a great city, twelve miles in length, and the same in breadth, in which he (Solomon) deposited his books and treasures. The tradition also narrates some particulars of the expedition of Moosà the son of Nuseyr to this city, stating its result, however, to have been unsuccessful. — The Book of Hidden Treasures, mentioned in the paragraph to which this note refers, is probably the name of a work on the treasures still currently believed in the East to be concealed in ancient edifices and similar places.

NOTE 29. I have made a correction here on the authority of the Breslau edition.

NOTE 30. In my original, the inscriptions of three more of the tablets are given, and in the Breslau edition, those of all the seven; but they are so much alike, that I have thought it sufficient to give only one as a specimen.

NOTE 31. That is, the verses which cause safety to their reciter; as the saying of Him whose name be exalted! —

<sup>6</sup> Chap. xxxiv. v. 11.

“And wherefore should we not put our trust in God?” [Kur-án, ch. xiv. v. 15.]—‘Say, Nothing shall befall us but what God hath decreed for us.’”<sup>7</sup> [*Idem*, ch. ix. v. 51.]<sup>8</sup>

NOTE 32. This phrase means “a long time.”

NOTE 33. “God is most great!” is the usual Muslim cry of victory.

NOTE 34. See Note 67 to Chapter v.

NOTE 35. Literally, “*green lapis-lazuli*;” but this is doubtless a mistake of a copyist.

NOTE 36. Respecting the coats of mail and the lances here mentioned, see Note 5 to Chapter viii., and Note 2 to Chapter vi.

NOTE 37. See Note 7 to Chapter xiii.

NOTE 38. The word here rendered “curtains” is the plural of “burko’,” which generally signifies “a woman’s face veil;” but it is also sometimes applied to a door-curtain. The curtain which is suspended over the entrance of the Kaabeh is thus called.

NOTE 39. In this sentence are some errors in my original which the Breslau edition has enabled me to correct.—The greater part of the description of the palace given in the edition of Cairo is wanting in that of Breslau.

NOTE 40. Respecting Károon and Hámán see the twenty-eighth chapter of the Kur-án. The former is the Korah of the Bible: the latter was the chief minister of the Pharaoh who oppressed the Israelities.

<sup>7</sup> Marginal note by my sheykh. Egyptians, vol. i. ch. xi. second

<sup>8</sup> See my work on the Modern paragraph.

NOTE 41. "Ken'án" is the Canaan of the Bible; and "the Lord of the Stakes" is an appellation given (in the Kur-án, ch. xxxviii. v. 11) to the Pharaoh above mentioned. The words bearing this meaning Sale renders "the contriver of the stakes;" and he gives the following note upon them: — "For they say Pharaoh used to tie those he had a mind to punish, by the hands and feet, to four stakes fixed in the ground, and so tormented them. Some interpret the words, which may also be translated, The Lord of master of the stakes, figuratively, of the firm establishment of Pharaoh's kingdom; because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart."

NOTE 42. There are errors here in the Cairo and Breslau editions. I have followed what appears (from Trébutien's translation) to be the reading of Von Hammer's MS. — "Tedmur" is the original and present name of Palmyra, which, according to the Arabs, was named after its Queen Tedmur, the daughter of Hassán the son of Udheyneh. Our author, however, can hardly be supposed to have here meant this Queen; the situation and grand remains of the city bearing her name being so well known.

NOTE 43. Some words in my original, immediately following the verses, I omit, as they are similar to the many exhortations which have occurred before, and are not inserted in the Breslau edition.

NOTE 44. The word rendered "sacks" (namely "aadál") is also applied to other receptacles for provisions, &c., two of which form a camel's load, one being attached on each side of the animal.

NOTE 45. It is said, in my original, that he ascended the steps "until he was between the two columns, and reached the spot between the two men." These columns not being elsewhere mentioned, I have omitted the words here relating to them.

NOTE 46. The "burnus," also called "burnoos," is a hooded cloak, generally made of white woollen stuff, and mostly worn by the people of Northern Africa. The people of Kookoo are described by El-Idreese<sup>9</sup> as wearing skins. Revert to Note 27.

NOTE 47. Or El-Khadir. According to my sheykh, this does not apply to the prophet [or saint] mentioned in vol. i. p. 27: but I know not whom else it can mean. [The words taught by this personage compose a common Muslim formula, used at Zikrs and other religious ceremonies. — ED.]

NOTE 48. What the Muslims term "the night of Friday" is the night immediately *preceding* the day of Friday; as they class each night with the day which immediately follows it.

NOTE 49. By "the Spirit" is here meant the Angel Gabriel.

NOTE 50. Jerusalem is here called in my original, and by the Muslims generally, "El-Kuds," which signifies "holiness." The Muslims, like the Christians and Jews, regard it with great veneration. [Its great mosque, called the Mosque of 'Omar, is regarded with a veneration inferior only to that entertained for the Temple at Mekkeh and the Tomb of the Prophet at El-Medeeneh. — ED.]

NOTE 51. The next story in my original is that of "the King and his Son and the Damsel and the Seven Wezeers," which ends with part of the six hundred and sixth Night. It is similar in its frame-work to the Bakhtyár Náneh, as observed by an orientalist who (in the Asiatic Journal, N. S. vol. xxx., No. 120) has given a summary of its contents, comprising numerous short tales selected from it, translated from a manuscript of a portion of the Thousand and One Nights in the British Museum; in which manuscript

■ First Climate, third Section.



the story is related nearly as in the Cairo edition.<sup>10</sup> It is also related nearly in the same manner in a fragment of the Thousand and One Nights brought from India; and from that fragment, Dr. Jonathan Scott made a translation, which is included in his "Tales, &c., from the Arabic and Persian."<sup>11</sup> The story in my original, as well as in the manuscripts above mentioned, abounds with indecent passages and incidents; but among the short tales of which it is composed are some of considerable interest, and some others which I think not entirely unworthy of being presented to the English reader. I shall therefore follow the example of the first of the translators mentioned above, and, distinguishing by inverted commas the portions which will be fully rendered, or only curtailed of a few objectionable words, give an

*Abstract of the Story of the King and his Son and the Damsel  
and the Seven Wezeers*

There was, in ancient times, a certain King, of great power, who had reigned a long time, but had not been blessed with a son. At length, however, after he had earnestly prayed for an heir, his wife, the daughter of his uncle, bore him a male child, with a face like the disc of the moon in its fourteenth night. At the age of five years, the boy was committed to the care of a sage named Es-Sindibád, and he became unequalled in science, and polite learning, and intelligence, and horsemanship. But one day the sage discovered, by observing the stars, that the young man was threatened with destruction, if, during the next seven days, he should speak one word. The King, therefore, by the sage's advice, delivered him to a female slave, to be diverted with music in the pavilion of the women, and to be kept there until the expiration of that period. Now there were

<sup>10</sup> This MS. was brought from Baghdád. It belonged to the collection of Mr. Rich.

<sup>11</sup> Von Hammer's MS. likewise contains this story.

in the pavilion forty private chambers, in each of which were ten slave-girls, every one of whom had a musical instrument, and when any one of them played, the pavilion danced at the melodious sounds that she produced; and around the pavilion ran a river, the banks of which were planted with all kinds of fruit-trees and sweet-smelling flowers. But here the favourite concubine of the King became violently enamoured of his son: the young man was indignant at hearing from her the avowal of her passion; and she in consequence complained to his father, reversing the true state of the case. The King thereupon was furiously enraged, and, having summoned his Wezeers, ordered them to put his son to death. The Wezeers, however, feared that he would afterwards repent, and blame them for not having dissuaded him: so they determined to divert him, if possible, from his purpose. This they endeavoured to do by relating to him numerous short tales; and the guilty damsel endeavoured to counteract their influence by similar means.

The First Wezeer, as an instance of the stratagems (but not of the wickedness) of women, begins by relating that, —

A certain King saw a beautiful damsel upon the roof of her house, and was captivated by her charms, and, learning that she was the wife of his Wezeer, he sent this minister to examine the state of one of the provinces, and went to pay her a visit. But he received from her a reproof<sup>12</sup> which confounded him. He quitted her abode abruptly, leaving his seal-ring by mistake, in his confusion, beneath the cushion against which he had been reclining; and when the Wezeer returned to his house, he happened to put his hand beneath the cushion, and there found the King's seal: so he separated himself from his wife for the space of a whole year, not even speaking to her. She knew not the cause of his anger; and at length, when she was wearied by his conduct, she complained to her father, who went in to the King, and, "finding the Wezeer in his presence, and the

<sup>12</sup> "A reproof very much like Nov. v. giorn. 1." (*Asiatic Journal* that related in the *Decamerone*, nal. N. S. vol. xxx, p. 276.)

Kádee of the army before him, accused the Wezeer in these words:— May God (whose name be exalted!) amend the circumstances of the King! I had a beautiful garden, which I planted with my hand, and I expended upon it my wealth, until it bore fruit, and its fruit was ripe, when I gave it to this thy Wezeer, and he ate of it what was pleasant to him, after which he abandoned it; so its flowers withered, and its beauty departed, and its state altogether changed. — And thereupon the Wezeer said, O King, this person hath spoken truth in that which he hath said. I guarded it, and ate of it; but I went one day to it, and saw the footstep of the lion there; so I was afraid of him, and withdrew myself from it. — The King therefore understood that the footstep which the Wezeer had found was the King's seal that he had left by mistake in the house; and upon this he said to the Wezeer, Return, O Wezeer, to thy garden, and thou wilt be safe and secure; for the lion drew not near it. It hath been told me that the lion came thither; but he did it no injury, by the honour of my fathers and my ancestors! — So the Wezeer, on hearing this, said, I hear and obey. He returned to his house, and sent to his wife, made peace with her, and confided in her honesty."

The same Wezeer then relates the story of the Husband and the Parrot.<sup>13</sup> The Damsel next tells a short tale of a father who perished in attempting to save his son from drowning, and another tale unfit for translation. Then the Second Wezeer relates a story of a nasty trick played upon a merchant by an old woman, and a tale<sup>14</sup> which is as follows:—

A woman received visits from two men unknown to her husband: one of them was the treasurer of the King, and the other was that officer's young man. And one day, when the latter was with her, his master knocked at the door: so she took the young man, and put him down into a chamber beneath a trap-door; after which, she opened the door,

<sup>13</sup> In Chapter ii. of the present work. (Asiatic Journal, N. S. vol. xxx. p. 277.)

<sup>14</sup> "Out of the Hitopadesa."

and the master entered. "But, lo, her husband knocked at her door; whereupon he said to her, Who is this? She answered, My husband. And he said to her, What shall I do, and what shall be my resource in this case? She answered him, Arise, draw thy sword, and stand at the entrance of the passage: then abuse me and revile me; and when my husband cometh in to thee, depart, and go thy way. He therefore did so; and when her husband came in, he saw the King's treasurer standing, with his drawn sword in his hand, reviling his wife, and threatening her; and the treasurer, on seeing him, was abashed, and sheathed his sword, and went forth from the house. So the man said to his wife, What is the cause of this? And she answered him, How blessed is this hour in which thou hast come! Thou hast delivered a believing soul from slaughter. And the case was no other than this: I was spinning upon the house-top, and, lo, a young man came in unto me, an outcast, distracted, panting in fear of slaughter; and this man, with his drawn sword, was hastening after him striving in pursuit of him. So the young man threw himself upon my protection, kissing my hands and my feet, and said, O my mistress, deliver me from him who desireth my slaughter unjustly! Wherefore I hid him in the chamber here beneath the trap-door; and when I saw that this man had entered, with his sword drawn, I denied the young man to him on his demanding him of me, and he began to revile me and threaten me as thou sawest. And praise be to God who hath sent thee unto me; for I was perplexed, having no one with me to rescue me. — Her husband thereupon said to her, Excellently hast thou done, O woman! Thy reward is due from God, and He will recompense thee well for thy deed. — Then her husband went to the chamber beneath the trap-door, and called the young man, saying to him, Come up! No harm shall befall thee. — So he came up from the chamber, but in a state of fear; and the man said to him, Cheer thyself. No harm shall befall thee. — And he was grieved for that which had befallen him, while the young man prayed for him. Thus they both went



forth, and knew not of the stratagem which this woman had contrived."

On the third day (for on each day one Wezeer tries his influence), the Damsel relates "the Story of the Envious Wezeer and the Prince and the Ghooleh."<sup>15</sup> Then the Third Wezeer enters, and narrates the two following anecdotes:—

"There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain, and found in it a hollow which was filled with honey. So he collected some of that honey in a water-skin that he had with him: then he carried it upon his shoulder, and conveyed it to the city, having with him a hound that was dear unto him. And the huntsman stopped at the shop of an oilman, to whom he offered the honey for sale, and the shopman, agreeing to buy it, opened the water-skin and emptied from it the honey, to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it; and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the huntsman's dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village, and the huntsman of another, and the people of these two villages heard of this event; so they took their weapons and arms, and rose against each other in anger: the two ranks met, and the swords ceased not to be brandished about among them until there died of them a great multitude, the number of whom none knoweth but God, whose name be exalted!"<sup>16</sup>

"It hath been told me also, O King, among the stories of the artifice of women, that a woman's husband gave her a piece of silver to buy some rice, and she took it of him and went with it to the rice-dealer, who gave her the rice, and began to joke with her and ogle her; and he said to her,

<sup>15</sup> Nearly as told in Chapter ii. in this work.

<sup>16</sup> Petty wars occasioned by events as trifling as that here related have been common among the Arabs to the present day. Two

tribes in Lower Egypt, called Saad and Harám, and two in Syria, called Keys and Yeman, have rendered themselves proverbial by such wars.



Rice is not sweet unless with sugar; and if thou desire it, come in. So the woman went into his shop, and he said to his slave, Weigh for her a dirhem's worth of sugar. And he gave him a wink; whereupon the slave took the handkerchief from the woman, and, having emptied it of the rice, put in the place of it dust; and instead of sugar, he put stones; after which, he tied the handkerchief, and left it by her. Therefore when the woman went forth from him, she took her handkerchief and departed to her abode, thinking that what was in her handkerchief was rice and sugar; and on arriving at her abode, she put the handkerchief before her husband, who found in it dust and stones. So when she brought the cooking-pot, her husband said to her, Did we tell thee that we had aught to build, that thou hast brought us dust and stones? <sup>17</sup> And on her seeing this, she knew that the slave of the dealer had cheated her; and having brought the cooking-pot in her hand, she said to her husband, O man, in consequence of the trouble of mind that hath befallen me, I went to bring the sieve and brought the cooking-pot. Her husband said to her, And what hath troubled thy mind? And she answered him, O man, the piece of silver that I had with me dropped from me in the market, and I was ashamed before the people to search for it, and it was not a light matter to me that the piece of silver should go from me; wherefore I collected the dust from the place where it fell, and desired to sift it; and I was going to bring the sieve and brought the cooking-pot. Then she went and brought the sieve, and and gave it to her husband, saying to him, Sift thou it; for thy sight is more clear than mine. So the man sat sifting the dust until his face and his beard were covered with it, and he perceived not her artifice, and discovered not that which had happened to her."

On the fourth day, the Damsel again presents herself to the King, and relates an instance of the perfidy of men.<sup>18</sup>

<sup>17</sup> See a foot-note (No. 24) in page 257 of the present volume. story is here considerably abridged; the rest, very little.

<sup>18</sup> The first paragraph of this

A King of former times had an only son, whom he contracted in marriage to the daughter of another King. But the damsel, who was endowed with great beauty, had a cousin who had sought her in marriage, and had been rejected; wherefore he sent great presents to the Wezeer of the King first mentioned, requesting him to employ some stratagem by which to destroy his master's son, or to induce him to relinquish the damsel; and the Wezeer consented. Then the father of the damsel sent to the King's son, inviting him to come and introduce himself to his daughter, to take her as his wife; and the father of the young man sent him with the treacherous Wezeer, attended by a thousand horsemen, and provided with rich presents. And when they were proceeding over the desert, the Wezeer remembered that there was near unto them a spring of water, called Ez-Zahrà,<sup>19</sup> and whosoever drank of it, if he were a man, he became a woman. He therefore ordered the troops to alight near it, and induced the Prince to go thither with him; and when they arrived at that spring, the King's son dismounted from his courser, and washed his hands, and drank; and, lo, he became a woman; whereupon he cried out and wept until he fainted. The Wezeer asked him what had befallen him; so the young man informed him; and on hearing his words, the Wezeer affected to be grieved for him, and wept. The King's son then sent the Wezeer back to his father, to inform him of this event, determining not to proceed nor to return until his affliction should be removed from him, or until he should die.

He remained by that fountain during a period of three days with their nights, neither eating nor drinking; and on the fourth night there came to him a horseman with a crown upon his head, appearing like one of the sons of the Kings, and this horseman said to him, Who brought thee, O young man, unto this place? So the young man told him his story; and when the horseman heard it, he pitied him, and said to him, The Wezeer of thy father is the person who hath thrown thee into this calamity; for no one of

<sup>19</sup> "Ez-Zahrà" signifies "the bright," "the splendid," &c.

mankind knoweth of this spring except one man. Then the horseman ordered him to mount with him. He therefore mounted; and the horseman said to him, Come with me to my abode; for thou art my guest this night. The young man replied, Inform me who thou art before I go with thee. And the horseman said, I am son of a King of the Jánn, and thou art son of a King of mankind: and now be of good heart and cheerful eye on account of that which shall dispel thine anxiety and thy grief; for it is unto me easy.

So the young man proceeded with him from the commencement of the day, forsaking his troops and soldiers (whom the Wezeer had left at their halting-place), and ceased not to travel on with his conductor until midnight, when the son of the King of the Jinn said to him, Knowest thou what space we have traversed during this period? The young man answered him, I know not. And the son of the King of the Jinn said, We have traversed a space of a year's journey to him who travelleth with diligence. So the young man wondered thereat, and asked, How shall I return to my family? The other answered, This is not thine affair: it is my affair; and when thou shalt have recovered from thy misfortune, thou shalt return to thy family in less time than the twinkling of an eye; for to accomplish that will be to me easy. And the young man, on hearing these words from the Jinnee, almost flew with excessive delight: he thought that the event was a result of confused dreams, and said, Extolled be the perfection of Him who is able to restore the wretched, and render him prosperous! They ceased not to proceed until morning, when they arrived at a verdant, bright land, with tall trees, and warbling birds, and gardens of surpassing beauty, and fair palaces; and thereupon the son of the King of the Jinn alighted from his courser, commanding the young man also to dismount. He therefore dismounted, and the Jinnee took him by the hand, and they entered one of those palaces, where the young man beheld an exalted King and a

Sultán of great dignity, and he remained with him that day, eating and drinking, until the approach of night. Then the son of the King of the Jinn arose and mounted his courser, and the son of the King of men mounted with him, and they went forth and proceeded during the night with diligence until morning; and, lo, they came to a black land, not inhabited, abounding with black rocks and stones, as though it were a part of Hell; whereupon the son of the King of men said to the Jinnee, What is the appellation of this land? And he answered, It is called the Dusky Land,<sup>20</sup> and belongeth to one of the Kings of the Jinn, whose name is Zu-l-Jenáheyn: <sup>21</sup> none of the Kings can attack him, nor doth any one enter his territory unless by his permission; so stop in thy place while I ask his permission. Accordingly the young man stopped, and the Jinnee was absent from him for a while, and then returned to him; and they ceased not to proceed until they came to a spring flowing from black mountains; when the Jinnee said to the young man, Alight. He therefore alighted from his courser, and the Jinnee said to him, Drink of this spring. And the young man drank of it, and immediately became again a male, as he was at first, by the power of God (whose name be exalted!); whereat he rejoiced with great joy, not to be exceeded. And he said to the Jinnee, O my brother, what is the name of this spring? The Jinnee answered, It is called the Spring of the Women: no woman drinketh of it but she becometh a man: therefore praise God and thank him for thy restoration, and mount thy courser. So the King's son prostrated himself, thanking God, whose name be exalted!

Then he mounted, and they journeyed with diligence during the rest of the day until they had returned to the land of that Jinnee; and the young man passed the night in his abode in the most comfortable manner; after which they ate and drank until the next night, when the son of the King of the Jinn said to him, Dost thou desire to return to thy family this night? The young man answered, Yes.

<sup>20</sup> El-Ard ed-Dahmà.

<sup>21</sup> The Two-Winged.



So the son of the King of the Jinn called one of his father's slaves, whose name was Rájiz, and said to him, Take this young man hence, and carry him upon thy shoulders, and let not the dawn overtake him before he is with his father-in-law and his wife. The slave replied, I hear and obey, and with feelings of love and honour will I do it. Then the slave absented himself from him for a while and approached in the form of an 'Efreet: and when the young man saw him, his reason fled, and he was stupified; but the son of the King of the Jinn said to him, No harm shall befall thee. Mount thy courser, and on it ascend upon his shoulders. — The young man however replied, Nay, I will mount alone upon his shoulders, and leave the courser with thee. He then alighted from the courser, and mounted upon the slave's shoulders; and the son of the King of the Jinn said to him, Close thine eyes. So he closed his eyes; and the slave flew with him between heaven and earth, and ceased not to fly along with him, while the young man was unconscious; and the last third of the night came not before he was on the top of the palace of his father-in-law, whereupon the 'Efreet said to him, Alight. He therefore alighted: and he said to him, Open thine eyes; for this is the palace of thy father-in-law and his daughter. Then he left him and departed. And as soon as the day shone, and the alarm of the young man subsided, he descended from the roof of the palace; and when his father-in-law beheld him, he rose to him and met him, wondering at seeing him descend from the top of the palace, and he said to him, We see other men come through the doors; but thou comest down from the sky. The young man replied, What God (whose perfection be extolled, and whose name be exalted!) desired hath happened. And when the sun rose, his father-in-law ordered his Wezeer to prepare great banquets, and the wedding was celebrated; the young man remained there two months, and then departed with his wife to the city of his father. But as to the cousin of the damsel, he perished by reason of his jealousy and envy.

Next, the Fourth Wezeer relates a story of a bath-keeper



and his wife and a young man: but this must be passed over. He then tells a story of which the following is a very brief abstract:—

A young and beautiful and virtuous wife was corrupted by an old woman, and sent her to bring a young man who was enamoured of her. But the old woman, being unable to find the lover at the time appointed, brought another man, whom she knew not, and this happened to be the damsel's husband, who had been on a journey. She conducted him into the saloon, and when the wife came in, and her eye fell upon her husband, she quickly had recourse to a stratagem. Pulling off her khuff <sup>22</sup> from her foot she said to her husband, Not thus is our mutual vow observed! How is it that thou deceivest me, and actest with me in this manner? When I have heard of thine arrival I tried thee by means of this old woman, and I have caused thee to fall into that against which I cautioned thee, and have certified myself of thy conduct, and that thou hast violated the vow that was between me and thee. Before now I imagined that thou wast chaste, until I beheld thee with mine eye with this old woman, and found that thou frequentest women of bad character.—Then she began to beat him with the khuff upon his head, while he declared himself to be innocent of the offence, and swore to her that he had never deceived her during the course of his life. But she still beat him, and wept and cried out, saying, Come to me, O Muslims! So he held her mouth with his hand, and she bit it; and he humbled himself to her, kissing her hands and her feet. And after she had continued some time longer slapping him, she made a sign to the old woman that she should withhold her hand from him. The old woman therefore came to her, and proceeded to kiss her hands and her feet until she made them both sit down; when the husband kissed the old woman's hand, and said to her, May God recompense thee with every thing good, for thy having delivered me from her! And the old woman wondered at the artifice of the wife.

<sup>22</sup> See ■ foot-note (No. 39) in page 591 of vol. ii.

On the fifth day, the Damsel comes in to the King with a cup of poison in her hand, threatening to destroy herself with it if he gratify not her revenge; and she relates a story of which an abridgement is here inserted.

A certain amorous goldsmith saw upon a wall of a chamber in the house of a friend a picture of a most beautiful damsel, and was smitten by it with so violent a passion that he fell sick and was at the point of destruction. But learning that the damsel of whom it was a portrait was a singing-girl belonging to one of the Wezeers, and that she was in the city of Kashmeer, he encouraged himself, and journeyed thither, from Persia, where he resided. On his arrival there, he inquired of a perfumer respecting the character of the King, and was informed that he was a just monarch, hating nothing in the world except enchanter, and that every enchanter or enchantress who fell into his hand he cast into a pit outside the city, and left to die of hunger. Then the goldsmith questioned the perfumer respecting the King's wezeers; and the latter informed him of the character of each Wezeer until he mentioned the singing-girl, and he told him that she was with such a Wezeer. So the goldsmith waited after that some days, till he had contrived a stratagem; and during a night of rain and thunder and stormy winds, he took with him a band of robbers, and repaired to the mansion of the Wezeer who was the owner of the damsel. He attached a ladder with grappling-irons, and ascended to the roof of the palace, and thence he descended into its court, where he beheld all the female slaves sleeping, each upon her couch; and he saw a couch of alabaster, whereon was a damsel like the full moon. He approached her, and seated himself at her head, and removed the covering from her. It was a covering of gold stuff; and at her head was a candle, and at her feet a candle, each in a candlestick of brilliant gold, and these two candles were of ambergris; and beneath the cushion was a box of silver, containing all her ornaments, covered, and placed at her head. And thereupon he took forth a knife, and struck her upon the hip, making a manifest wound. So

the damsel awoke in terror; but when she saw him, she feared to cry out; wherefore she was silent, imagining that he desired to take the ornaments. She then said to him, Take the box and what is in it. The slaughter of me will not profit thee; and I throw myself upon thy protection and thy generosity!—The man therefore took the box with its contents, and departed.

And on the following morning he took the box in which were the ornaments, and, going in with it to the King of the city, kissed the ground before him, and said to him, O King, I am a man who would give thee good counsel. I am of the country of Khurásán, and have come a refugee unto thy majesty, on account of the fame of thy good qualities and thy justice to thy subjects: wherefore I desired to be under thy banner. I arrived at this city at the close of the day, and found the gate shut: so I slept outside it; and while I was between sleeping and waking, lo, I saw four women, one of them riding upon a broom<sup>23</sup> and one of them riding upon a fan. I therefore knew, O King, that they were enchantresses who would enter thy city; and one of them drew near to me, and kicked me with her foot, and beat me with the tail of a fox that was in her hand, and pained me: so passion seized me by reason of the blow, and I struck her with a knife that was with me, wounding her hip, as she turned her back in flight. And when I wounded her, she fled away before me, and there fell from her this box with its contents; and I took it and opened it, whereupon I saw in it these precious ornaments. Therefore take thou it; for I have no need of it, as I am a wanderer about the mountains, and have rejected the world from my heart, and forsaken it with what it containeth, seeking to behold the face of God, whose name be exalted!

<sup>23</sup> In a notice of this story in the Asiatic Journal (N. S. vol. xxx. p. 279), only one woman is mentioned, who is said to have passed through the goldsmith's room as he slept, *mounted on a black bitch*. Each reading of the passage shews

a curious agreement of Eastern and Western superstitions. In Scott's translation, one of the women is described as mounted upon a hyæna, another upon a ram, a third upon a black bitch, and the fourth upon a leopard.

— Then he left the box before the King, and departed; and when he had gone forth, the King opened the box, and, having taken out all the ornaments from it, began to turn them over, and found among them a necklace which he had bestowed upon the Wezeer, the master of the damsel. So the King summoned the Wezeer; and when he came before him, he said to him, This is the necklace that I presented to thee. And as soon as the Wezeer saw it, he knew it, and said to the King, Yes; and I presented it to a singing-girl in my abode. The King therefore said to him, Bring to me the damsel immediately. And he brought her; and when she came before the King, he said to her master, Uncover her hip, and see if there be a wound upon it, or not. Accordingly the Wezeer uncovered it, and saw upon it a wound inflicted by a knife: so he said to the King, Yes, O my lord: there is a wound upon it. And the King thereupon said to the Wezeer, This is an enchantress, as the devotee told me, without doubt. Then he gave orders to put her into the pit of the enchanters; and they sent her thither that day.

Therefore when the night came, and the goldsmith knew that his stratagem was accomplished, he went to the guard of the pit, having in his hand a purse containing a thousand pieces of gold; and he sat with the guard conversing until the expiration of the first third of the night, when he said to him, Know, O my brother, that this damsel is innocent of this crime which they have laid to her charge, and it was I who caused her to fall into the calamity. And he related to him the story from beginning to end; after which he said to him, O my brother, Take this purse; for in it are a thousand pieces of gold; and give me the damsel, that I may journey with her to my country; for these pieces of gold will be more profitable to thee than the imprisonment of the damsel. Obtain our recompense, and we both will offer prayers in thy favour for prosperity and safety. — And when he heard his words, he wondered extremely at this stratagem and its accomplishment. He then took the purse with its contents, and left the damsel to him, binding him



not to remain with her in the city a single hour. So the goldsmith took her immediately, and departed, and he journeyed with diligence until he arrived at his country, having attained his desire.

The Fifth Wezeer then enters, and relates the following story of "the man who never laughed for the rest of his life: " —

"There was a man, of those possessed of houses and riches, who had wealth and servants and slaves and other possessions, and he departed from the world to receive the mercy of God (whose name be exalted!), leaving a young son. And when the son grew up, he took to eating and drinking, and the hearing of instruments of music, and songs, and was liberal, and gave gifts, and expended the riches that his father had left to him until all the wealth had gone. He then betook himself to the sale of the male black slaves and the female slaves, and other possessions, and expended all that he had of his father's wealth and other things, and became so poor that he worked with the labourers. In this state he remained for a period of years; and while he was sitting one day beneath a wall, waiting to see who would hire him, lo, a man of comely countenance and apparel drew near to him and saluted him. So the youth said to him, O uncle, hast thou known me before now? The man answered him, I have not known thee, O my son, at all; but I see the traces of affluence upon thee, though thou art in this condition. The young man replied, O uncle, what fate and destiny have ordained hath come to pass. But hast thou, O uncle, O comely-faced, any business in which to employ me? — And the man said to him, O my son, I desire to employ thee in an easy business. The youth asked, And what is it, O uncle? And the man answered him, I have with me ten sheykhs in one abode, and we have no one to perform our wants. Thou shalt receive from us, of food and clothing, what will suffice thee, and shalt serve us, and thou shalt receive of us thy portion of benefits and money. Perhaps, also, God will restore to thee thine affluence by our means. — The youth therefore replied, I hear



and obey. The sheykh then said to him, I have a condition to impose upon thee. — And what is thy condition, O uncle? asked the youth. He answered him, O my son, it is, that thou keep our secret with respect to the things that thou shalt see us do; and when thou seest us weep, that thou ask us not respecting the cause of our weeping. And the young man replied, Well, O uncle.

“So the sheykh said to him, O my son, come with us, relying on the blessing of God, whose name be exalted! And the young man followed the sheykh until the latter conducted him to the bath, when he took him into it, and caused the hardened dirt to be removed from his person; after which he sent a man, who brought him a comely garment of linen, and he clad him with it, and went with him to his abode and his associates. And when the young man entered, he found it to be a high mansion, with lofty angles, ample, with chambers facing one another, and saloons; and in each saloon was a fountain of water, and birds were warbling over it, and there were windows overlooking, on every side, a beautiful garden within that mansion. The sheykh conducted him into one of the chambers, and he found it decorated with coloured marbles, and found its ceiling decorated with ultramarine and brilliant gold, and it was spread with carpets of silk; and he found in it ten sheykhs sitting facing one another, wearing the garments of mourning, weeping and wailing. So the young man wondered at their case, and was about to question the sheykh [who had brought him]; but he remembered the condition, and therefore withheld his tongue. Then the sheykh committed to the young man a chest containing thirty thousand pieces of gold, saying to him, O my son, expend upon us out of this chest, and upon thyself, according to what is just, and be thou faithful, and take care of that wherewith I have intrusted thee. And the young man replied, I hear and obey. He continued to expend upon them for a period of days and nights; after which, one of them died; whereupon his companions took him, and washed him and shrouded him, and buried him in a garden

behind the mansion. And death ceased not to take of them one after another, until there remained only the sheykh who had hired the young man: so he remained with the young man in that mansion, and there was not with them a third, and they remained thus for a period of years. Then the sheykh fell sick; and when the young man despaired of his life, he addressed him with courtesy, and was grieved for him, and said to him, O uncle, I have served you, and not failed in your service one hour for a period of twelve years, but acted faithfully to you, and served you according to my power and ability. The sheykh replied, Yes, O my son, thou hast served us until these sheykhs have been taken unto God (to whom be ascribed might and glory!), and we must inevitably die. And the young man said, O my master, thou art in a state of peril, and I desire of thee that thou inform me what hath been the cause of your weeping, and the continuance of your wailing and your mourning and your sorrow. He replied, O my son, thou hast no concern with that, and require me not to do what I am unable to do; for I have begged God (whose name be exalted!) not to afflict any one with my affliction. Now if thou desire to be safe from that into which we have fallen, open not that door (and he pointed to it with his hand, and cautioned him against it); and if thou desire that what hath befallen us should befall thee, open it, and thou wilt know the cause of that which thou hast beheld in our conduct; but thou wilt repent, when repentance will not avail thee. — Then the illness increased upon the sheykh, and he died; and the young man washed him with his own hand, and shrouded him, and buried him by his companions.

“He remained in that place, which with its contents was sealed;<sup>24</sup> but notwithstanding this, he was uneasy, reflecting upon the conduct of the sheykhs. And while he was meditating one day upon the words of the sheykh, and his charge to him not to open the door, it occurred to his mind that he might look at it. So he went in that direction, and searched until he saw an elegant door, over which

<sup>24</sup> That is, seals were affixed to its doors.

the spider had woven its webs, and upon it were four locks of steel; and when he beheld it, he remembered the action against which the sheykh had cautioned him, and departed from it. His soul desired him to open the door, and he restrained it, during a period of seven days; but on the eighth day, his soul overcame him, and he said, I must open that door, and see what will happen to me in consequence; for nothing will repel what God (whose name be exalted!) decreeth and predestineth, and no event will happen but by his will. Accordingly he arose, and opened the door, after he had broken the locks; and when he had opened the door, he saw a narrow passage, along which he walked for the space of three hours; and, lo, he came forth upon the bank of a great river. At this the young man wondered; and he walked along that bank, looking to the right and left; and, behold, a great eagle had descended from the sky, and, taking up the young man with its talons, it flew with him between heaven and earth, until it conveyed him to an island in the midst of the sea, and it threw him down upon it, and departed from him.

“So the young man was perplexed at his case, not knowing whither to go; but while he was sitting one day, lo, the sail of a vessel appeared to him upon the sea, like the star in the sky; wherefore the heart of the young man became intent upon the vessel, in the hope that his escape might be effected in it. He continued looking at it until it came near unto him; and when it arrived, he beheld a bark of ivory and ebony; the oars of which were of sandal-wood and aloes-wood, and the whole of it was encased with plates of brilliant gold. There were also in it ten damsels, virgins, like moons; and when the damsels saw him, they landed to him from the bark, and kissed his hands, saying to him, Thou art the King, the bridegroom. Then there advanced to him a damsel who was like the shining sun in the clear sky, having in her hand a kerchief of silk, in which were a royal robe, and a crown of gold set with varieties of jacinths; and having advanced to him, she clad him and crowned him; after which the other damsels carried him upon their

arms to that bark, and he found in it varieties of carpets of silk of divers colours. They then spread the sails, and proceeded over the abysses of the sea. — Now when I proceeded with them, says the young man, I felt sure that this was a dream, and knew not whither they were going with me. And when they came in sight of the land, I beheld it filled with troops, the number of which none knew but God (whose perfection be extolled, and whose name be exalted!), clad in coats of mail. They brought forward to me five marked horses,<sup>25</sup> with saddles of gold set with varieties of pearls and precious stones; and I took a horse from among these, and mounted it. The four others proceeded with me; and when I mounted, the ensigns and banners were set up over my head, the drums and the cymbals were beaten, and the troops disposed themselves in two divisions, right and left. I wavered in opinion as to whether I were asleep or awake, and ceased not to advance, not believing in the reality of my stately procession, but imagining that it was a result of confused dreams, until we came in sight of a verdant meadow, in which were palaces and gardens, and trees and rivers and flowers, and birds proclaiming the perfection of God, the One, the Omnipotent. And now there came forth an army from among those palaces and gardens, like the torrent when it poureth down, until it filled that meadow; and when the troops drew near to me, they halted; and, lo, a King advanced from among them, riding alone, preceded by some of his chief officers walking.

“The King, on approaching the young man, alighted from his courser; and the young man, seeing him do so, alighted also; and they saluted each other with the most courteous salutation. Then they mounted their horses again, and the King said to the young man, Accompany us; for thou art my guest. So the young man proceeded with him, and they conversed together, while the stately trains in orderly disposition went on before them to the

<sup>25</sup> Horses marked on account of their excellence, and to shew their breed.



palace of the King, where they alighted, and all of them entered the palace, together with the King and the young man, the young man's hand being in the hand of the King, who thereupon seated him on a throne of gold, and seated himself by him. And when the King removed the lithám<sup>26</sup> from his face, lo, this supposed King was a damsel, like the shining sun in the clear sky, a lady of beauty and loveliness, and elegance and perfection, and conceit and amorous dissimulation. The young man beheld vast affluence and great prosperity, and wondered at the beauty and loveliness of the damsel. Then the damsel said to him, Know, O King, that I am the Queen of this land, and all these troops that thou hast seen, including every one, whether of cavalry or infantry, are women: there are not among them any men. The men among us, in this land, till and sow and reap, employing themselves in the cultivation of the land, and the building and repairing of the towns, and in attending to the affairs of the people by the pursuit of every kind of art and trade; but as to the women, they are the governors and magistrates and soldiers. — And the young man wondered at this extremely. And while they were thus conversing, the Wezeer entered; and, lo, she was a gray-haired old woman, having a numerous retinue, of venerable and dignified appearance; and the Queen said to her, Bring to us the Kádee and the witnesses. So the old woman went for that purpose; and the Queen turned towards the young man, conversing with him, and cheering him, and dispelling his fear by kind words, and, addressing him courteously, she said to him, Art thou content for me to be thy wife? And thereupon he arose and kissed the ground before her; but she forbade him; and he replied, O my mistress, I am less than the servants who serve thee. She then said to him, Seest thou not these servants and soldiers, and wealth and treasures and hoards? He answered her, Yes. And she said to him, All these are at thy disposal; thou shalt make use of them, and give and bestow, as seemeth fit to thee. Then she pointed to a closed door, and said to

<sup>26</sup> See Note 32 to Chapter vi.



him, All these things thou shalt dispose of; but this door thou shalt not open; for if thou open it, thou wilt repent, when repentance will not avail thee. And her words were not ended when the Wezeereh,<sup>27</sup> with the Kádee and the witnesses, entered, and all of them were old women, with their hair spreading over their shoulders, and of venerable and dignified appearance; and when they came before the Queen, she ordered them to perform the ceremony of the marriage-contract. So they married her to the young man; and she prepared the banquets and collected the troops; and when they had eaten and drunk, the young man took her as his wife; and he resided with her seven years, passing the most delightful and most comfortable and most agreeable and most sweet life.

“ But he meditated one day upon opening the door, and said, Were it not that there are within it great treasures, better than what I have seen, she had not prohibited me from opening it. He then arose, and opened the door; and, lo, within it was the bird that had carried him from the shore of the great river and deposited him upon the island; and when the bird beheld him, it said to him, No welcome to a face that will never be happy! So when he saw it, and heard its words, he fled from it; but it followed him, and carried him off, and flew with him between heaven and earth for the space of an hour, and deposited him in the place from which it had carried him away; after which it disappeared from him. He thereupon sat in that place, and, returning to his reason, he reflected upon what he had seen of affluence and glory and honour, and the riding of the troops before him, and commanding and forbidding; and he wept and wailed. He remained upon the shore of the great river, where that bird had put him, for the space of two months, wishing that he might return to his wife; but while he was one night awake, mourning and meditating, a speaker spoke (and he heard his voice, but saw not his person), calling out, How great were the delights! Far, far from thee is the return of what is past! And how many

<sup>27</sup> “ Wezeereh ” is the feminine of “ Wezeer.”

therefore will be the sighs! — So when the young man heard it, he despaired of meeting again that Queen, and of the return to him of the affluence in which he had been living. He then entered the mansion where the sheykhs had resided, and knew that they had experienced the like of that which had happened unto him, and that this was the cause of their weeping and their mourning; wherefore he excused them thereupon. Grief and anxiety came upon the young man, and he entered his chamber, and ceased not to weep and moan, relinquishing food and drink, and pleasant scents, and laughter, until he died; and he was buried by the side of the sheykhs.”<sup>28</sup>

On the sixth day, the Damsel presents herself before the King with a drawn knife in her hand, threatening to stab herself if he persist in sparing his son, and tells a tale of a King's son who was enamoured of the wife of a jealous merchant, and caused himself to be conveyed into her abode in a chest. She also relates a story of a slave who inveigled his master's wife by pretending to understand the language of birds. Then enters the Sixth Wezeer, who tells two humorous but gross stories. The former of these is similar to the “Story of the Lady of Cairo and her Four Gallants” in Scott's version: in some respects more humorous, but in others less so, and related in such a manner that I must omit it. The latter differs little, except in its abominable grossness, from a tale familiar to us from childhood: it is the tale of the Three Wishes. — On the Seventh day, the Damsel, for the last time, tries the influence of her tales upon the King. Having lighted a great fire, and declared to him her determination to cast herself into it if he avenge her not upon his son, she relates to him three tales; but they are of little interest, and therefore here but slightly noticed. The first is similar to the story of the Maid and the Magpie. The wife of a king, while bathing, left a valu-

<sup>28</sup> The opening of a forbidden door is an incident described in many Arab tales. But I do not remember any tale that resembles the above so nearly as that of “the Third Royal Mendicant;” respecting which, see Note 83 to Chapter iii.

able necklace under the care of a holy woman; and while the latter was praying, a bird carried off the necklace, and hid it in a crevice in a wall of the palace. The King accused the holy woman of the theft, and tortured and imprisoned her; but afterwards discovered his error. — The second tale is of two pigeons, a male and a female, who stored up some wheat and barley in their nest for the days of winter. During the summer, the grains, drying, appeared less in number; and the male bird accused his mate of having eaten of them, and killed her. In the winter, however, the grains recovered their original size, and he was convinced that he had killed her unjustly, and pined away until he died. — The third tale is of a King's daughter, named Ed-Detmâ, a damsel of unequalled beauty, who (like several heroines of Arab and of European romances) refused to marry any man that could not overcome her in single combat. Each suitor whom she vanquished she despoiled of his horse and arms and apparel, and branded on the forehead with the words, This is the freedman of Ed-Detmâ. A Persian prince, named Bahrâm, engaged her, and was on the point of overcoming her, when she displayed her face, and he was so confounded by her beauty, that his energy failed him, and he was unhorsed and branded. But afterwards, by a stratagem, he inveigled her in her garden, and, with her consent, carried her off. — After the relation of these tales, the Seventh Wezeer enters, and narrates the story of the Old Woman and the Son of the Merchant, of which the following is an abstract: —

The son of a wealthy merchant journeyed to Baghdád, and selected for his residence a magnificent mansion; but its door-keeper informed him that every one who lodged in it remained there no more than a week, or two weeks, and came not forth from it, without being either sick or dead; in consequence of which its monthly rent was only ten pieces of gold. On hearing this, the young man reflected, and, having sought refuge with God from Satan the accursed, and dismissed apprehension from his mind, he took up his abode in it, and sold and bought; and some days passed

over him without there befalling him any thing of the kind mentioned to him by that door-keeper. "But as he was sitting one day at the door of the house, there passed by him a gray-haired old woman, like the speckled, black and white, serpent: she was uttering many ejaculations expressive of the perfection and holiness of God, and removing the stones and other hurtful things from the way;<sup>29</sup> and, seeing the youth sitting at the door, she looked at him, and wondered at his case. So he said to her, O woman, dost thou know me, or dost thou doubt of me whether I be, or be not, some one whom thou knowest? And when she heard his words, she walked quickly up to him, and saluted him, saying to him, How long hast thou been residing in this house? He answered her, O my mother, a period of two months. And she said, At this I wonder; for I, O my son, know thee not, nor dost thou know me, nor did I doubt of thee whether thou wert some one known to me or not; but I wondered because no one but thyself inhabiteth this house without coming forth from it either dead or sick; and I doubt not but that thou, O my son, art exposing thy youth to peril. Hast thou not ascended to the top of the pavilion, nor looked from the mandharah<sup>30</sup> that is in it? — Then the old woman went her way; and when she had parted from him, the youth meditated upon her words, and said within himself, I have not ascended to the top of the pavilion, and know not that there is in it a mandharah. And thereupon he entered immediately, and began to search about the corners of the house, until he saw in a corner of it an elegant door, over which the spider had woven its webs among the trees. So when he saw it, he said within himself, Probably the spider hath not woven its webs over this door but because death is within it. But he placed his reliance upon [the efficacy of

<sup>29</sup> Such actions are among the characteristics of the pious. (Marginal note by my sheykh.)

<sup>30</sup> "Mandharah" (commonly pronounced "mandarah") here signifies, as in many other instances, "a belvedere." The

name is now generally applied to an apartment for the reception of male visitors, on the ground-floor of a house, having a wide, wooden, grated window, or two windows of this kind, commanding a view of the court.



uttering] the saying of God (whose name be exalted!), say, Nothing shall befall us but what God hath decreed for us.<sup>31</sup> He then opened that door, and ascended a flight of elegant stairs until he came to the top, when he saw a mandharah, and he seated himself in it to rest and divert himself, and beheld an elegant, clean abode, on the top of which was a lofty mak'ad<sup>32</sup> overlooking the whole of Baghdád, and in that mak'ad was a damsel like a Hooreeyeh. She took possession of his whole heart, and deprived him of his reason and understanding, occasioning him the malady of Eiyooob, and the grief of Yaakoob.<sup>33</sup> When the youth, therefore, beheld her, and viewed her exactly, he said within himself, Probably the people say that no one dwelleth in this mansion without dying or falling sick on account of this damsel; and would that I knew how my deliverance may be effected; for my reason hath departed."

He then descended, and seated himself again at the door; and, lo, the old woman passed by as before. So when the youth saw her, he rose upon his feet, greeted her first with salutation and compliments, and said to her, O my mother, I was in prosperity and health until thou advisedst me to open the door, and I have seen the mandharah and opened it, and, looking from it, I beheld what stupified me. I imagine now that I am about to perish, and I know that there is no physician for me except thee. — And when she heard him, she laughed, and replied, No harm shall befall thee, if it be the will of God. So the youth arose, and entered the house, and brought out to her, in his sleeve, a hundred pieces of gold, which he gave to her; and she desired him to go to the silk-market, to inquire for the shop of Abu-l-Fet-h the son of Keydám (the husband of the damsel), and to purchase of him the most beautiful face-veil in his possession. Accordingly, on the following morning, he purchased the veil, for which he gave fifty pieces of gold, and he returned happy to his residence. The old woman then came

<sup>31</sup> See above, Note 31, page 540. grief of Jacob for the loss of

<sup>32</sup> See Note 20 to Chapter viii. Joseph.

■ The sickness of Job, and the



again, and he gave her the veil; whereupon she took a live coal, and burnt with it the edge of the veil; after which, she folded it up, and went with it to the house of Abu-l-Fet-h. Being acquainted with the mother of the damsel, she obtained admission by pretending that she desired to perform the ablution and to pray; and while the damsel was inadvertent, she put the veil under a cushion of the mattress upon which the husband usually sat, and departed. And at the close of the day, the merchant came home, and seated himself upon the mattress; and after he had eaten, he reclined upon the cushion, and, lo, the edge of the veil appeared from beneath it. So when he saw it, he knew it, and conceived an evil suspicion of the damsel. He therefore called her, and said to her, Whence came to thee this veil? And she swore to him that no man had come to her but himself; whereupon he was silent, fearing to be publicly disgraced; for he was accustomed to sit with the Khaleefeh. He then said to the damsel, It hath been told me that thy mother is lying sick, from a pain in her heart,<sup>34</sup> and that all the women are with her, weeping for her: so I desire thee to go forth to her. Accordingly she went to her mother; but when she entered the house, she found her mother well; and soon after, the porters came to her, bringing all her things from the merchant's house. Her mother therefore asked her what had happened to her; and she denied having offended; and the mother wept and mourned for the separation of her daughter from that man.

Then, some days after this, the old woman came to the damsel, and saluted her, expressing the longing she had felt to see her again, and said to her, What is the matter with thee, O my daughter, O my beloved? Thou hast disturbed my mind. — And she went in to the damsel's mother, and said to her, O my sister, what is the news, and what is the story of the damsel with her husband; for it hath been told me that he hath divorced her? What offence then hath she committed that requireth all this? — The damsel's mother replied, Perhaps her husband will return

<sup>34</sup> Or, "in her stomach."

to her by means of the blessing attendant upon thee: so pray for her, O my sister; for thou fasteth much, and art up all thy night [in prayer]. — And after this, the old woman repaired to the young man, and desired him to make ready for the reception of the damsel. She then returned to the damsel's mother, and said to her, O my sister, we are celebrating a wedding-festivity; so send the damsel with me, that she may divert herself, and that her anxiety and grief may be dispelled: then I will bring her back to thee as I took her from thee. The damsel's mother therefore arose, and clad her in the richest of her apparel, adorning her with the best of her ornaments and attire, and the damsel went forth with the old woman. Her mother went with her to the door, and charged the old woman, saying to her, Beware of suffering any man of the creatures of God (whose name be exalted!) to see her; for thou knowest the station of her husband with the Khaleefeh; and delay not; but return with her as soon as possible. So the old woman took her to the residence of the young man; the damsel imagining that it was the house where the wedding was celebrated; and when the damsel entered the house, and saw the young man, she was amazed at his beauty, and easily consented to his taking her as his wife.<sup>35</sup> — But she was eventually taken back to her mother's house, and restored to her former husband by means of a stratagem contrived by the old woman, and thus put in practice.

The young man repaired to the shop of the merchant Abu-l-Fet-h and seated himself with him; and, lo, the old woman passed by the shop, having in her hand a string of beads, with which she was telling her ejaculations in praise of God; whereupon the young man arose and pulled her by her clothes, and began to revile her and abuse her, while she, addressing him with courtesy, said to him, O my son,

<sup>35</sup> I am purposely somewhat unfaithful here to my original; but without making the story improbable, or inconsistent with Muslim law. The damsel may be supposed to have waited, after her divorce, a sufficient period to enable her legally to contract a new marriage. — See the fourth paragraph of Note 39 to Chapter iv.

thou art excused. So the people of the market assembled around them, saying, What is the matter? And the young man answered, O people, I purchased of this merchant a veil for fifty pieces of gold, and my slave-girl wore it for one hour, and sat fumigating it;<sup>36</sup> and there flew forth a spark, which burned its edge; wherefore we delivered it to this old woman, that she might give it to some one who should darn it, and return it to us; but from that time we have never seen her until now. The old woman then said, This youth hath spoken truth. Yes, I took it of him, and went with it into one of the houses that I am accustomed to enter, and left it by mistake in some place in one of those houses; but know not where it is; and being a poor woman, I feared its owner, and did not face him. — So when the merchant Abu-l-Fet-h heard this, he begged God's forgiveness of his faults and suspicion, and said to the old woman, Dost thou enter our abode? She answered him, O my son, I do enter thine abode, and the abodes of others, for the sake of alms; and from that day, no one hath given me tidings of the veil. The merchant said to her, Hast thou asked any one respecting it in our house? She answered, O my master, I went to the house and inquired; but they said to me, The merchant hath divorced the lady of the house. So I returned, and asked not any one after that to the present day. — And thereupon the merchant looked towards the young man, and said to him, Let this old woman go; for the veil is in my possession. And he took it forth from the shop, and gave it to the darning before the people who were present. Then he went to the damsel, gave her some money, and took her again as his wife, after he had made abundant excuses to her, and begged God's forgiveness, not knowing what the old woman had done.

The same Wezeer then tells the story of the damsel kept by an 'Efreet in a box, nearly as related in the Introduction to this work; and the King thereupon determines

<sup>36</sup> This is generally done with the fumes of aloes-wood placed on burning charcoal in a censer. A very agreeable scent is thus imparted to the veil.

that he will not kill his son. On the eighth day, the King's son, being no longer withheld from speaking by the foreseen danger, goes in to the King, and, in most eloquent words, praises his father and his Wezeers, and the lords of his empire, and thanks them. And the King says to his Wezeers, If I had killed my son, would the crime have been on me or on the damsel or on the instructor Es-Sindibád? <sup>37</sup> But the persons present are silent. And Es-Sindibád says to the youth, Give the answer, O my son. So the King's son says, —

“I have heard that a guest alighted at the house of a certain merchant, who thereupon sent his slave-girl to purchase for him from the market some milk in a jar. And she took the milk in her jar, desiring to return to the house of her master; but while she was on her way, there passed over her a kite flying with a serpent in its talons, and pressing it with them; and there dropped a drop of poison from the serpent into the jar, without the girl's knowing it. So when she came to the house, the master took from her the milk, and drank of it, he and his guests; <sup>38</sup> and the milk had not settled in their stomachs before they all died.”

See then, O King (adds the youth), whose was the fault in this case. — One of the persons present says, The fault was on the part of those who drank the milk. Another says, The fault was on the part of the damsel, who left the jar uncovered. But Es-Sindibád desires the young man to give his opinion, and the latter says, They have erred: the fault was not on the part of the damsel, nor of the people who drank; for the terms of their lives had expired, with their means of subsistence, and their death was decreed to be effected by means of that event. — Upon this, the persons present wonder extremely at the youth, and declare him to be unequalled in wisdom. He, however, replies,

<sup>37</sup> For Es-Sindibád was the means of introducing the youth into the pavilion of the women, and cautioned him not to speak during the seven days: so the young man could not, without disobedience, exculpate himself.

<sup>38</sup> It seems that he had invited one or more of his friends to meet his first guest.



that a blind sheykh, and a boy three years old, and a boy five years old, were wiser than he, as shewn by three stories which he relates. The first is this:—

“There was a certain merchant, who possessed great riches, and had travelled much to all cities, and, desiring again to journey to a city, he inquired of those who had come from it, and said to them, What merchandise is productive of great gain there? And they answered him, Sandal-wood; for it is there sold at a dear price. The merchant therefore purchased sandal-wood with all the money that he had, and journeyed to that city. Now when he arrived there, it was the close of the day; and, lo, there was an old woman driving some sheep belonging to her; and on her seeing the merchant, she said to him, Who art thou, O man? He answered her, I am a merchant, a stranger. And she said to him, Beware of the inhabitants of the city; for they are cheats and thieves: they deceive the stranger that they may overcome him and eat what he hath with him: and I have given thee good advice. Then she departed from him. And when the morning came, a man of the inhabitants of the city met him, and saluted him and said to him, O my master, whence hast thou come? He answered him, I have come from such a city. And the man said, What merchandise hast thou brought with thee? He answered, Sandal-wood; for I have heard that it is of value with you. But the man of the city said, He hath erred who advised thee to do so; for we burn not beneath the cooking-pot any thing but that sandal-wood, and the value of it is with us the same as that of common firewood. And when the merchant heard the words of that man, he sighed and repented; but wavered between believing and disbelieving. He then alighted at one of the Kháns of the city, and made a fire of sandal-wood beneath the cooking-pot. So when that man saw him, he said to him, Wilt thou sell this sandal-wood for a *sáa*<sup>39</sup> of whatsoever thy soul shall

<sup>39</sup> The *sáa* is explained in the *Kámoos* as being equal to four mudds, each mudd being a pound and one third; and more simply, it is explained as being four times the measure of a man's two hands



desire? <sup>40</sup> The merchant answered him, I sell it thee. The man therefore removed all the sandal-wood that the merchant had, and deposited it in his own abode; and the seller purposed to take gold.<sup>41</sup> And on the following morning, the merchant walked in the city, and there met him a blue-eyed man, of the inhabitants of that city: this man had lost one eye, and he laid hold upon the merchant, saying to him, Thou art the person who deprived me of <sup>42</sup> my eye, and I will never let thee go. So the merchant denied that, and replied, This cannot be established. And the people collected around them, and asked the one-eyed man to grant the other a delay until the morrow, when the latter should give him the price of his eye; <sup>43</sup> wherefore the merchant appointed a person to be his guarantee, and so they let him go. Then the merchant went away; and his shoe was rent in consequence of the dragging of the one-eyed man. He therefore stopped at the shop of a cobbler, and gave it to him, saying to him, Repair it, and thou shalt receive of me what will please thee. He then departed from him; and, lo, there were some people sitting playing; and he seated himself with them, by reason of his anxiety and grief, and they asked him to play. So he played with them, and they overcame him, and, having done so, gave him his choice, either to drink up the sea,<sup>44</sup> or else to disburse the whole of his wealth; whereupon he arose and said to them, Allow me a delay until to-morrow.

“He went away, grieved for that which he had done, and not knowing what would be the result of his case. So

of ordinary size. According to my sheykh, it is about the forty-eighth part of the ardebb of Cairo; and consequently very nearly equal to six English pints and two thirds. It is the measure employed in meting corn and other things required by the law to be given as alms, &c.

<sup>40</sup> In the original it is said, “Wilt thou sell this sandal-wood, each sâa for what thy soul shall desire?” — But this is errone-

ously expressed: the right reading is shewn after.

<sup>41</sup> Here again is an error in the original, which adds, “equal in quantity to what the buyer took:” namely, the wood.

<sup>42</sup> Literally, “destroyed:” but this sense seems to me to be at variance with the sequel.

<sup>43</sup> See Note 53 to Chapter v.

<sup>44</sup> The word here rendered “sea” also signifies “a large river.”

he sat in a place, meditating, sorrowful, anxious; and, lo, the old woman passed by him, and, looking towards him, she said to him, Probably the people of the city have overcome thee; for I see thee anxious on account of that which hath befallen thee. He therefore related to her all that had happened from first to last; and she said to him, Who is he who <sup>45</sup> hath cheated thee in the affair of the sandal-wood; for with us the value of every pound of sandal-wood is ten pieces of gold? But I will contrive for thee a plan, by means of which I hope thy deliverance may be effected; and it is this: that thou go towards such a gate; for in that place is a blind sheykh, who is deprived of the use of his legs, and he is wise, knowing, old, skilful. All the people visit him, asking him respecting what they will, and he pointeth out to them what will be advisable for them; for he is acquainted with artifice and enchantment and tricking. He is a sharper, and the sharpeners meet at his abode by night. Therefore go thou thither, and hide thyself from thine offenders, so that thou mayest hear their words and they may not see thee; for he will acquaint them with the case in which one overcometh and that in which one is overcome. Probably thou wilt hear from him the mention of a subterfuge that may deliver thee from thine offenders.

“So the merchant departed from her to the place of which she had told him, and hid himself. He then looked at the sheykh, and seated himself near unto him; and there had not elapsed more than a short time when there came his party, who resorted to him as their judge. On their coming before the sheykh, they saluted him and each other, and seated themselves around him; and when the merchant saw them, he found his four offenders among the number of those who were present. The sheykh caused some food to be placed before them, and they ate; after which, each of them related his story of the events that had happened to him during the past day. The buyer of

<sup>45</sup> I here read “men dha-  
lledhee” instead of “mina-lle-  
dhee,” which should be rendered

“[All this hath resulted] from  
him who —.”

the sandal-wood advanced, and informed the sheykh of that which had happened to him that day; that he had bought sandal-wood of a man for less than its value; and that the sale had been settled between them on the condition of his giving the measure of a *sáa* of whatsoever the seller should desire. Upon this the sheykh said to him, Thine adversary hath overcome thee. The man asked, How can he overcome me? The sheykh replied, If he say to thee, I will take the measure in gold or silver — wilt thou give it him? The man said, Yes, I will give it him, and I shall be the gainer. But the sheykh rejoined, And if he say to thee, I will take the measure of a *sáa* of fleas, half males and half females — what wilt thou do? So the man knew that he was overcome. — Then the one-eyed man advanced, and said, O sheykh, I saw to-day a blue-eyed man,<sup>46</sup> who is a stranger to the country, and I assailed him and laid hold upon him, saying to him, Thou hast deprived me of my eye — and I let him not go until a party had become guarantees that he should return to me and satisfy me for my eye. But the sheykh replied, If he desire to overcome thee, he will overcome thee. — And how, said the man, will he do so? He answered, He may say to thee, Pull out thine eye, and I will pull out my eye, and we will weigh each of them; and if my eye be equal in weight to thine, thou art veracious in that which thou hast asserted. Then thou wilt owe him the fine for his eye, and thou wilt be blind; but he will see with his other eye. — So the man knew that the merchant might overcome him by means of this subterfuge. — Next, the cobbler advanced, and said, O sheykh, I saw to-day a man who gave me his shoe, and said to me, Repair it. Whereupon I said to him, Wilt thou

<sup>46</sup> My sheykh has remarked, in a marginal note, that the *one-eyed* man is before thus described; and he has added, that *both* may be supposed to have been blue-eyed, but that this supposition is not satisfactory. I think, however, that in reading what follows

in the text he may have altered his opinion, and neglected to correct his note; for it seems that the *one-eyed* man preferred against the other the absurd charge of having stolen his eye and put it in his own head.

not give me the remuneration? And he answered me, Repair it, and thou shalt receive of me what will please thee. Now nothing will please me but all his wealth. — The sheykh however replied, If he desire to take his shoe from thee and not give thee aught, he may take it. — And how so? said the cobbler. The sheykh answered, He may say to thee, The enemies of the Sultán are defeated, and his opponents have become weak, and his children and his auxiliaries are multiplied. Art thou pleased or not? — If thou say, I am pleased — he will take his shoe from thee and depart: and if thou say, No — he will take his shoe and beat with it thy face and the back of thy neck.<sup>47</sup> — He therefore knew that he was overcome. — Then advanced the man who played with the merchant for a wager, and he said, O sheykh, I found a man, and laid a wager with him and overcame him; whereupon I said to him, If thou drink up this sea, I will give up the whole of my wealth to thee, and if thou drink it not, give thou up the whole of thy wealth to me.<sup>48</sup> The sheykh replied, If he desire to overcome thee, he may overcome thee. The man said, And how so? And the sheykh answered, He may say to thee, Hold for me the mouth of the sea with thy hand, and hand it to me, and I will drink it. And thou wilt not be able: so he will overcome thee by means of this subterfuge.

“When the merchant therefore heard that, he knew what subterfuges to employ against his offenders. Then they arose and left the sheykh, and the merchant departed to his lodging. And when the morning arrived, the man who had laid the bet with him came to him.” The merchant

<sup>47</sup> General loyalty is a necessary result of the constitution of Muslim society, and essential to the existence of Muslim government; for the Muslim *tyrant* is not absolute: he cannot be a despot: if he transgress certain limits, prescribed by the Kur-án and the Traditions of the Prophet, he forfeits his throne; and so long as he keeps within

those limits, his subjects are bound, by all that they hold sacred, to acknowledge and maintain his authority.

<sup>48</sup> Arabs often play a game on the condition that the loser shall do what the gainer shall afterwards determine; each confiding in the moderation of the other. The penalty is generally something ridiculous.



proposed to him what the sheykh had said, and the man released himself by paying him a hundred pieces of gold. Then came the cobbler; and the merchant took his shoe without giving remuneration. Next came the one-eyed man; and he was obliged to conciliate the merchant by giving him a hundred pieces of gold. Lastly came the buyer of the sandal-wood;<sup>49</sup> and this man also was compelled to release himself by paying the merchant a hundred pieces of gold, and returning the wood. The merchant then sold the sandal-wood as he desired, received its price, and journeyed back to his own country.

The tale relating to the boy three years old is unworthy of translation. The other instance of precocious intelligence is thus related:—

“Four merchants were sharers in a sum of a thousand pieces of gold, which they had mixed together, and put into one purse; and they went with it to purchase merchandise, and, finding in their way a beautiful garden, they entered it, and left the purse with a woman who was the keeper of that garden. Having entered, they diverted themselves in a tract of the garden, and ate and drank and were happy; and one of them said, I have with me some perfume. Come, let us wash our heads with this running water; and perfume ourselves. — Another said, We want a comb. And another said, We will ask the keeper: perhaps she hath with her a comb. And upon this, one of them arose and went to the keeper, and said to her, Give me the purse. She replied, When ye all present yourselves, or thy companions order me to give it thee. Now his companions were in a place where the keeper could see them, and she could hear their words. And the man said to his companions, She is not willing to give me aught. So they said to her, Give him. And when she heard their words, she gave him the purse; and he went forth fleeing from them. Therefore when he

<sup>49</sup> Here is another error in the original, similar to the first that I have pointed out in this story. It is said that the buyer had agreed to give, for each *sáa* of sandal-wood, a *sáa* of something else, as gold or silver.



had wearied them by the length of his absence, they came to the keeper, and said to her, Wherefore didst thou not give him the comb? And she replied, He demanded of me nothing but the purse, and I gave it not to him save with your permission, and he hath departed hence and gone his way. And when they heard the words of the keeper, they slapped their faces, and seized her with their hands, saying to her, We gave thee not permission save to give the comb. She replied, He did not mention to me a comb. And they seized her and took her up to the Kádee; and when they presented themselves before him, they stated to him the case; whereupon he bound the keeper to restore the purse, and bound a number of her debtors to be answerable for her.

“So she went forth perplexed, not knowing her way; and there met her a boy, whose age was five years; and when the boy saw her, thus perplexed, he said to her, What is the matter, O my mother? But she returned him not an answer, despising him on account of the smallness of his age. And he repeated his question to her a first and a second and a third time.” So at length she told him what had happened to her. “And the boy said to her, Give me a piece of silver that I may buy some sweetmeat with it, and I will tell thee something by which thine acquittance may be effected. The keeper therefore gave him a piece of silver, asking him, What hast thou to say? And the boy answered her, Return to the Kádee, and say to him, It was agreed between me and them that I should not give them the purse save in the presence of all the four. So the keeper returned to the Kádee, and said to him as the boy had told her; upon which the Kádee said to the three men, Was it thus agreed between you and her? They answered, Yes. And the Kádee said to them, Bring to me your companion and take the purse. Thus the keeper went forth free, no injury befalling her; and she went her way.”<sup>50</sup>

<sup>50</sup> “It is singular enough that this story is told of the Attorney-General Noy, in the reign of

James II. For merchants we have graziers, and for a guardian of a garden a keeper of an inn,

The King's son is then highly applauded by all present, and embraced and kissed by his father, who desires him to decide upon the punishment of the Damsel; to kill her, or to do what else he may choose with her. The young man replies, "Banish her from the city."

and the little boy, five years old, is the lawyer, William Noy, beginning his learned labours, and much advanced in reputation, it is said, by this story. It may or may not be true, and we have no higher authority for it than a collection of anecdotes; but it is something to find it thus wandering — seeking an owner so far from its native soil." (*Asiatic Journal*, N. S. vol. xxx. p. 280.)

## CHAPTER XXII

COMMENCING WITH PART OF THE SIX HUNDRED  
AND SIXTH NIGHT, AND ENDING WITH PART  
OF THE SIX HUNDRED AND TWENTY-FOURTH

### THE STORY OF JOODAR

A MERCHANT, whose name was 'Omar, had issue consisting of three sons; one of whom was named Sálím, and the youngest was named Joodar,<sup>1</sup> and the middle one was named Seleem. He reared them until they became men; but he loved Joodar more than his two brothers; and when it became manifest that he so loved Joodar, jealousy seized them, and they hated Joodar, and it was evident to their father that they hated their brother. Now their father was of great age, and he feared that, when he died, Joodar would suffer trouble from his brothers: so he summoned several persons of his family, and some of the Kádee's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men, divide this wealth and these stuffs into four portions conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself

took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another: so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.<sup>2</sup>

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father 'Omar had done: on the contrary, they demanded more of Joodar, and said to him, The wealth of our father is in thy possession. He therefore referred his case with them to the judges, and the Muslims who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Joodar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation;<sup>3</sup> and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joodar then came to their mother, and, mocking her, took her money, and beat her and turned her out. She therefore came to her son

Joodar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Joodar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But; O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Only do thou reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct, and console thyself with the saying of the poet: —

If an ignorant fellow oppress thee, leave him, and look for  
the time of vengeance on the oppressor; <sup>4</sup>  
And avoid noxious tyranny; for if a mountain oppressed a  
mountain, the oppressor would be shattered.

—And he proceeded to sooth the mind of his mother until she consented; and she remained with him.

He then procured for himself a net, and he used to go to the river and the lakes, and to every place in which was water: every day he went to some



place; and he earned one day ten, and one day twenty, and one day thirty [nusfs <sup>5</sup>], which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked nor sold nor bought; ruin and destruction and overtaking calamity entered their abode, and they had consumed what they had taken from their mother, and become of the number of the wretched paupers, and naked. So sometimes they would come to their mother, humbling themselves to her excessively, and complaining to her of their hunger; and, the mother's heart being compassionate, she would give them some stinking bread; and if any food cooked the day before were there, she would say to them, Eat it quickly, and go before your brother cometh; for it will not be agreeable to him, and it will harden his heart against me, and ye will disgrace me with him. Wherefore they would eat in haste and go. But they came in to their mother one day, and she put for them some cooked meat and some bread, which they proceeded to eat; and, lo, their brother Joodar entered. So his mother was abashed and confounded at the sight of him, fearing that he would be incensed against her, and she hung down her head towards the ground in her abashment at her son. He, however, smiled in their faces, and said, Welcome, O my brothers! It is a blessed day. What hath happened that ye have visited me on this blessed day? — And he embraced them, and loved them, and said, It was not my wish that ye should leave me desolate, and not come to me,

nor visit me nor your mother. They therefore replied, By Allah, O our brother, we longed to see thee, and nothing hindered us but abashment in consequence of what hath happened between us and thee; but we have repented greatly. This was the doing of the Devil (may God — whose name be exalted! — execrate him!); and we have no blessing except thee and our mother. — Joodar rejoined, I have no blessing except you two. And his mother said to him, O my son, may God whiten thy face,<sup>6</sup> and may God increase thy prosperity! Thou art the superior [in generosity<sup>7</sup>], O my son. — He then said, Welcome to you both! Reside with me; for God is bountiful, and good things with me are plentiful. — He became reconciled to them, and they passed the night with him, and supped with him, and on the following day they breakfasted with him; after which, Joodar took up the net, and went forth relying upon Providence. His two brothers also went, and were absent until noon, when they returned; and their mother put before them the dinner; and in the evening their brother came, bringing meat and vegetables. In this state they continued for a period of a month; Joodar catching fish and selling them, and expending their price upon his mother and his brothers, and the latter eating and frolicking.

Now it happened one day that Joodar took the net to the river, and cast it, and drew it, and it came up empty; and he cast it a second time, and it came up empty. He therefore said within himself, There are no fish in this place. Then he re-

moved to another place, and there cast the net; but again it came up empty. And he removed to another place, and ceased not to change his place from morning to evening; but caught not a single minnow.<sup>8</sup> So he said, Wonderful! Are the fish exhausted from the river, or what is the cause? — He then put the net upon his back, and returned grieved and vexed, suffering anxiety for his two brothers and his mother, and not knowing wherewith to give them to sup. And he came to an oven, and saw the people crowding to take the bread, with money in their hands, and the baker was not looking towards them. Upon this, he stopped and sighed; and the baker said to him, Welcome to thee, O Joodar! Dost thou want bread? — And he was silent; but the baker said to him, If thou have not with thee money, take what will suffice thee, and thou shalt have a delay. So Joodar said, Give me bread for ten nusfs. The baker replied, Take these ten nusfs besides, and to-morrow bring me fish for the twenty. And Joodar said, On the head and the eye. He therefore took the bread and the ten nusfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my case. He went to his abode, and his mother cooked the food, and he supped and slept; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the river, and cast the net in it a first time, and a second, and a third, and changed his

place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other than that which led by the baker; and when Joodar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day there will be to-morrow. — And Joodar desired to excuse himself to him; but the baker said to him, Go. No excuse is necessary. Hadst thou caught any thing, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be not abashed. Thou shalt have a delay. — Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Károon.<sup>9</sup> And when he had arrived there, he was about to cast the net, and was not aware of it when there approached him a Maghrabee<sup>10</sup> riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddlebags, and every thing that was on the mule was embroidered. The Maghrabee alighted from the back of the mule, and said, Peace be on thee, O Joodar, O son of 'Omar! So Joodar replied,



And on thee be peace, O my master the pilgrim! <sup>11</sup>  
And the Maghrabee said to him, O Joodar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Joodar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to shew thee. And the Maghrabee said to him, Recite the Fátéhah.<sup>12</sup> So he recited it with him. And after this, the Maghrabee took forth and gave him a cord of silk, and said to him, Bind my hands behind me, and make my bond very tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know that I am dead. In this case, leave me, and take the mule and the saddle-bags, and go to the market of the merchants; <sup>13</sup> thou wilt find a Jew, whose name is Shumey'ah; give thou to him the mule, and he will give thee a hundred pieces of gold: so take them, and conceal the secret, and go thy way. — He therefore bound his hands tightly behind him, the Maghrabee saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake. Accordingly he pushed him, and threw him into it; whereupon he sank; and Joodar stood waiting for him a considerable time; and, lo, the feet of the Maghrabee came forth,



Therefore Joodar knew that he was dead, and he took the mule and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Joodar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread.<sup>14</sup> Joodar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold on account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghouls. Then Joodar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the morning, he took the net, and went to the Lake of Károon, and, stopping there, he was about to cast the net. And, lo, another Maghrabee ap-

proached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddle-bags, in which were two little boxes: in each side of it was a little box. And he said, Peace be on thee, O Joodar. So Joodar replied, On thee be peace, O my master the pilgrim! And the Maghrabee said, Did there come to thee yesterday a Maghrabee riding upon a mule like this mule? Upon this, Joodar feared, and denied, saying, I saw not any one — fearing that he would say, Whither is he gone? — and if he answered him, He was drowned in the lake — perhaps he might say, Thou drownedst him. It was therefore impossible for him to do aught save to deny. The Maghrabee then said to him, O poor man, this was my brother, and he hath gone before me. Joodar replied, I have no knowledge of him. But the Maghrabee rejoined, Didst thou not bind his hands behind him, and throw him into the lake, and did he not say to thee, If my hands come forth, cast upon me the net, and draw me out quickly; but if my feet come forth, I shall be dead, and take thou the mule, and give it to the Jew Shumey'ah, and he will give thee a hundred pieces of gold? — and his feet came forth, and thou tookest the mule, and gavest it to the Jew, and he gave thee a hundred pieces of gold. — So Joodar said, Since thou knowest this, wherefore dost thou ask me? The Maghrabee answered, It is my desire that thou do with me as thou didst with my brother. And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me

in; and if the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Joodar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Joodar said, He is gone to perdition! If it be the will of God, every day may Maghrabees come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me. — He then took the mule, and went away; and when the Jew saw him, he said to him, The other hath died! Joodar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Joodar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Károon; for I fear for thee with respect to the Maghrabees. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrueth to us every day a hundred pieces of gold, and I return quickly: so by Allah I will not desist from going to the Lake of Károon until all traces of the Maghrabees cease, and not one of them remaineth.

Then, on the third day, he went and stood there; and, lo, there came a Maghrabee riding upon a mule, and having with him a pair of saddle-bags; but he was more bedecked than the two former ones; and he said, Peace be on thee, O Joodar, O Son of 'Omar! So Joodar said within himself, Whence do they all know me? Then he returned his salutation. And the Maghrabee said, Have any Maghrabees passed by this place? Joodar answered him, Two. The Maghrabee asked him, Whither went they? — I bound their hands behind them, answered Joodar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Maghrabee laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Joodar, do with me as thou didst with both of them. And he took forth the cord of silk. So Joodar said to him, Turn round thy hands that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Joodar tied them behind his back, and pushed him; whereupon he fell into the lake, and Joodar, stood waiting for him. And, lo, the Maghrabee put forth to him his hands, saying to him, Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and, behold, he was grasping in his hands two fishes, the colour of which was red, like coral; in each hand a fish; and he said to Joodar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered

the mouths of the boxes over them. Then he pressed Joodar to his bosom, and kissed him on the right cheek and on the left, and said to him, May God deliver thee from every difficulty! By Allah, hadst thou not cast the net over me, and drawn me out, I had not ceased to grasp these two fishes, submerged in the water, until I had died, and I had not been able to come forth from the water. — And Joodar said to him, O my master the pilgrim, I conjure thee by Allah that thou acquaint me with the affair of the two who were drowned before, and with the truth of the history of these two fishes, and with the affair of the Jew.

The Maghrabee therefore replied, O Joodar, know that the two who were drowned before were my brothers. One of them was named 'Abd-Es-Selám, and the other was named 'Abd-El-Ahad; I am named 'Abd-Es-Samad, and the Jew is our brother; his name is 'Abd-Er-Raheem: he is not a Jew, but a Muslim, of the Málikée persuasion.<sup>15</sup> Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Márids of the Jinn, and the 'Efreet, served us. We were four brothers, and the name of our father was 'Abd-El-Wadood; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled *The Stories of the Ancients*, the like of which existeth not, nor can any one give its



price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheykh, who had reared him and taught him enchantment and divination, and he was named the Diviner El-Abtan;<sup>16</sup> and he said to us, Bring ye the book. So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Esh-Shamardal,<sup>17</sup> and bring me the celestial planisphere, and the kohl-pot, and the seal-ring, and the sword. For the seal-ring hath a Márid that serveth it, whose name is Er-Raad el-Kâsif;<sup>18</sup> and whoso possesseth this seal-ring, neither King nor Sultán can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his shaking it, Slay this army — there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert

himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants, as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burned. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this; that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four repositied things, shall be entitled to take this book. — And we consented to the condition.

He then said to us, O my sons, know that the treasure of Esh-Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able; but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Károon, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Esh-Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me,

and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joodar the son of 'Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Károon, and that the charm would not be dissolved unless Joodar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King; and whosoever should have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joodar should cast over him the net, and take him forth from the lake. — Upon this, [two of] my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle-bags from Joodar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother;

but they could not prevail against me: so I seized them.

Upon this, Joodar said, Where are they whom thou seizedst? The Maghrabee replied, Didst thou not see them? I have imprisoned them in the two little boxes. — Joodar said, These are fishes. The Maghrabee however replied, These are not fishes: verily they are 'Efreet's in the form of fishes. But, O Joodar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fás and Miknás,<sup>19</sup> and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart. — Joodar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Maghrabee replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend of it until thou shalt return to thy country; and if thou go away, thou shalt return before four months. And when Joodar heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my mother, and will go with thee. So the Maghrabee took forth and gave him the gold, and he took it, and went to

his mother, and acquainted her with that which had happened between him and the Maghrabee, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers, while I journey with the Maghrabee to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befall him whom God preserveth; and the Maghrabee is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went, and when he came to the Maghrabee 'Abd-Es-Samad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Maghrabee said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joodar was hungry, and he saw not with the Maghrabee any thing to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us any thing to eat on the way. The Maghrabee said, Art thou hungry? Joodar answered, Yes. And upon this the Maghrabee alighted from the mule, with Joodar, and said, Put down the pair of saddle-bags. So he put it down. Then the Maghrabee said to him,



What thing dost thou desire, O my brother? Joodar answered him, Any thing. The Maghrabee however replied, I conjure thee by Allah that thou tell me what thing thou desirest. Joodar said, Bread and cheese. But the Maghrabee replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good. — In my estimation, said Joodar, at this time every thing is good. And the Maghrabee asked him, Dost thou like browned chickens? <sup>20</sup> He answered, Yes. And the Maghrabee said, Dost thou like rice with honey? He answered, Yes. And the Maghrabee said, Dost thou like such a dish, and such a dish? — until he had named to him four and twenty different dishes of food. Then Joodar said within himself, Is he mad? Whence will he bring me the dishes of food that he hath named, when he hath neither kitchen nor cook? But say to him, It is enough. — So he said to him, It is enough. Dost thou make me desire the dishes when I shall see nothing? — The Maghrabee however replied, Welcome to thee, O Joodar! And he put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing kebáb.<sup>21</sup> And he ceased not to take forth from the pair of saddle-bags until he had taken forth the four and twenty dishes that he had mentioned, entire and complete; whereupon Joodar was confounded. He then said to him, Eat, O poor man. And Joodar

said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Maghrabee laughed, and replied, This is enchanted, having a servant: were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Joodar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Maghrabee replaced the dishes, empty, in the saddle-bags, and, having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Maghrabee then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, O Joodar, knowest thou what space we have traversed from Cairo unto this place? Joodar answered him, By Allah, I know not. And the Maghrabee said to him, We have traversed a space of a whole month's journey. — And how so? asked Joodar. The Maghrabee answered him, O Joodar, know that the mule which is beneath us is one of the Márids of the Jinn, that will travel in a day a year's journey; but for thy sake it proceeded leisurely. — They then journeyed on until sunset; and when they halted in the evening, the Maghrabee took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four

days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Joodar desired he demanded of the Maghrabee, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fás and Miknás.

They entered the city; and when they entered, every one who met the Maghrabee saluted him and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it, and, lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Rahmeh,<sup>22</sup> O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides,<sup>23</sup> so that Joodar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Maghrabee took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And, behold, the ground clove asunder, and the mule descended, and the ground became again as it was. So Joodar said, O Excellent Protector! Praise be to God, who delivered us upon its back!—The Maghrabee however said, Wonder not, O Joodar: for I told thee that the mule is an 'Efreet: but come up with us into the pavilion. And when they entered that pavilion, Joodar was amazed at the abundance of the rich furniture, and at what he beheld in it of rarities, and articles of jewels and minerals; and after they had seated themselves, the Maghra-

bee ordered the damsel, saying to her, O Rahmeh, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father; and he opened it and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joodar. Welcome to thee! — So he put on the dress, and became like one of the Kings of the West; after which the Maghrabee placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay. — Joodar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting any thing; but bring all that occur to thy mind, and I have nothing to do but to eat. — Then he resided with him twenty days. Every day the Maghrabee clad him with a dress, and the food was from the pair of saddle-bags; the Maghrabee not buying any thing, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

After this, the Maghrabee, on the one and twentieth day, said, O Joodar, arise with us; for this is the day decreed for the opening of the treasure of Esh-Shamardal. So he arose with him, and they walked to the extremity of the

city. Then they went forth from it, and Joodar mounted a mule, and the Maghrabee mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. There 'Abd-Es-Samad alighted, and he said, Alight, O Joodar. And he alighted; and 'Abd-Es-Samad said, Quick! — making a sign with his hand to the two slaves [who accompanied him]; whereupon they took the two mules, and each slave departed by one way, and they were absent a little while; after which, one of them approached with a tent, which he pitched; and the other approached with a mattress, which he spread in the tent, placing around it cushions and pillows. Then one of them went and brought the two little boxes in which were the two fishes; and the other brought the pair of saddle-bags. Upon this, the Maghrabee arose and said, Come, O Joodar. So he came, and seated himself by his side; and the Maghrabee took forth from the saddle-bags the dishes of viands, and they dined; after which, the Maghrabee took the two little boxes, and recited a charm over them, whereupon those who were within them began to say, At thy service, O diviner of the world! Have mercy upon us! — They prayed for help, while he recited his charm over them, until the two little boxes burst, and became broken in pieces, the fragments flying about, and there appeared from them two beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us? — He answered, My



desire is, either to burn you, or that ye promise me to open the treasure of Esh-Shamardal. And they replied, We promise thee, and we will open for thee the treasure; but on the condition that thou bring here Joodar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it except Joodar the son of 'Omar. So he said to them, Him whom ye mention I have brought, and he is here, hearing you and beholding you. They therefore promised him to open the treasure, and he released them. Then he took forth a tube, and some tablets of red carnelion, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Joodar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to inform thee how thou shalt act to attain thy wish. So Joodar replied, Inform me.

The Maghrabee therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly, and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a

speaker say, Who knocketh at the door of the treasures and knoweth not how to solve the mysteries? And do thou answer, I am Joodar the fisherman, the son of 'Omar. Then he will open to thee the door; and there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee: but if thou oppose him, he will slay thee. — And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Jinn? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee. — Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul: but if thou oppose him,

he will slay thee. — Next enter the fourth door. There will come forth to thee a huge lion, who will rush upon thee, opening his mouth, and shewing thee that he desireth to devour thee: yet fear thou not, nor flee from him; but when he cometh up to thee, give him thy hand, and when he biteth at thy hand he will fall down instantly, and nought will befall thee. — After this, enter the fifth door. There will come forth to thee a black slave, who will say to thee, Who art thou? Answer him, I am Joodar. And he will say to thee, If thou be that man, enter the sixth door. — Advance therefore to that door, and say, O 'Eesà, tell Moosà to open the door. Thereupon the door will be opened, and do thou enter. Thou wilt find two serpents; one of them on the left, and the other on the right. Each of them will open its mouth, and they will dart upon thee instantly: but stretch thou forth to them thy two hands, and each of them will bite at a hand: if thou oppose, however, they will kill thee. — Then enter on to the seventh door, and knock it. [The semblance of] thy mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee. — But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother, and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing? — Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt

see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee: yet pity her not; but every time that she pulleth off to thee any thing, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her, and falleth down. — Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury, with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Esh-Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side; and upon his finger is a seal-ring; and upon his neck is a chain, to which is attached a kohl-pot. Bring therefore the four repositied things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee. — Then he repeated to him the charge, a second and a third and a fourth time, until he said, I have it in my memory: but who is able to face these talismans that thou hast mentioned, and to endure these great horrors? The Maghrabee

replied, O Joodar, fear not; for they are bodies without souls. And he proceeded to tranquillize him. So Joodar said, I rely upon God.

Then the Maghrabee 'Abd-Es-Samad threw on the incense, and continued a while reciting the charm; and, lo, the water had gone, and the bottom of the river appeared, and the door of the treasure. Joodar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joodar the son of 'Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Joodar at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him, Salutations to thee, O my son! And he said to her as the Maghrabee had directed him; but after she had long remonstrated with him, and done nearly all that he had commanded her, she said to him, O my son, is thy heart stone? Is not this unlawful? — And he replied, Thou hast spoken truth. So when he had uttered these words, she cried out and said, He hath erred; therefore beat ye him! And there fell upon him blows like the drops of rain: the servants of the treasure assembled around him, and they inflicted upon him a beating that he forgot not during



his life; after which they pushed him, and cast him forth outside the door of the treasure, and the doors of the treasure became closed as they were before. So when they cast him outside the door, the Maghrabee took him up instantly, and the waters flowed as before. Then 'Abd-Es-Samad the Maghrabee recited over Joodar a charm, until he recovered from his intoxication, when he said to him, What hast thou done, O poor man? Joodar therefore told him what had happened; whereupon the Maghrabee replied, Did I not say to thee, Act not contrary to the directions? Thou hast done ill to me and to thyself. But now thou must remain with me till the next year, to the like of this day.— And he called out immediately to the two slaves, who forthwith struck the tent and carried it away, and, after they had been absent a little while, returned with the two mules; and the Maghrabee and Joodar each mounted a mule, and they returned to the city of Fás.

Joodar remained with the Maghrabee, eating well and drinking well, and every day the latter clad him in a rich dress, until the year had ended, and that day arrived; when the Maghrabee said to him, This is the appointed day: so repair with us. Joodar replied, Well. The Maghrabee therefore took him outside the city, and they saw the two slaves with the two mules, and rode until they arrived at the river; whereupon the two slaves pitched the tent, and spread the furniture in it, and the Maghrabee took forth the table of

viands, and they dined. After this, the Maghrabee took forth the tube and the tablets, as on the first occasion, kindled the fire, made ready his incense, and said, O Joodar, I desire to charge thee. He replied, O my master the pilgrim, if I have forgotten the beating, I may have forgotten the charge. So the Maghrabee said to him, Dost thou retain the charge in thy memory? He answered, Yes. And the Maghrabee said, Keep thy self-possession, and imagine not that the woman is thy mother; for she is only a talisman in the form of thy mother, and her desire is to make thee err; and if the first time thou camest forth alive, this time, if thou err, they will cast thee forth slain. He replied, If I err, I shall deserve their burning me. Then the Maghrabee put the incense and recited the charm, and the river dried up. So Joodar advanced to the door and knocked it; whereupon it opened, and he annulled all the talismans until he came to [the semblance of] his mother, who said to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off!—And she endeavoured to beguile him; but he insisted; and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Esh-Shamardal lying, with the sword on his side, and the seal-ring upon his finger, and the kohl-pot upon his bosom; and he saw the celestial planisphere over his

head. So he advanced, and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth; and, lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joodar! The instruments ceased not to sound until he went forth from the treasure, and came to the Maghrabee, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joodar gave him the four repositied articles. So the Maghrabee took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Maghrabee and Joodar mounted them, and entered the city of Fás. The Maghrabee then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Joodar, eat. He therefore ate until he was satisfied, and the Maghrabee emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Maghrabee 'Abd-Es-Samad said, O Joodar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth

thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest. — He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Maghrabee said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it; and he said to Joodar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags; and the mode of acting with it is this: that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food. — Then he caused a slave to come with a mule, and filled for Joodar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the slave will walk before thee; for he will acquaint thee with

the way until he conveyeth thee to the door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule, and he will bring it back. But let not any one know thy secret. And now we commit thee unto God. — So Joodar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Báb en-Nasr,<sup>24</sup> and beheld his mother sitting and saying, Something for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Joodar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered, Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and I gave thee a thousand pieces of gold on the



day that I departed. — O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger. — He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and jewels, and good things are abundant. — And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase his favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper. — Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I any one to cook. — So she said, O my son, I see not with thee any thing. He replied, I have with me, in the pair of saddle-bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger. — Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good; and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is

suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunáfeh with broken almonds and hazel-nuts, and honey and sugar, and katáíf, and bakláweh.<sup>25</sup> His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Yoooh! Yoooh!<sup>26</sup> What hath happened unto thee? Dost thou dream, or hast thou become mad? — He asked her, Whence learnedst thou that I had become mad? She answered him, Because thou mentionest to me all kinds of excellent dishes; and who can afford their price, or who knoweth how to cook them? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of saddle-bags. She therefore brought him the pair of saddle-bags, and, feeling it, found it to be empty; and she put it before him. And he proceeded to stretch forth his hand and to take out filled dishes until he had produced to her all that he had mentioned. So his mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it; yet thou hast taken forth from it all these things: then where were these dishes? And he answered, O my mother, know that the Maghrabee gave me this pair of saddle-bags, and it is enchanted, and

hath a servant: if a man desire anything, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish! — he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb! And she saw that the dish had come into the bag: so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded every thing that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags; for the charm is on this condition: and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it; and whenever thou wantest any thing, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

After this, he began to eat with her, and, lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to the other, Would that

we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him!—But one of them said, Our mother is tender-hearted; and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse. — Then they went in to him; and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat. So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Joodar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took forth the rest of the viands, and to every poor person who passed by them they said, Take and eat — until nothing remained. Then they took back the dishes, and Joodar said to his mother, Put them into the saddle-bags. — And in the evening, he entered the saloon, and took forth from the saddle-bags a table of forty different dishes; after which, he went up [into another apartment]; and when he sat between his two brothers, he said to his mother, Bring the supper. So when she entered the saloon, she saw the dishes full; and she placed the table, and brought the dishes, one after another, until the forty dishes were all put. They



then supped; and after the supper, Joodar said, Take ye, and feed the poor and the needy. Accordingly they took the rest of the viands, and distributed them. And after they had supped, Joodar produced to them sweetmeats, of which they ate; and what remained of them, Joodar told them to give to the neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Sálím said to Seleem, What is the cause of this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats, and that every thing that remaineth he distributeth to the poor? This is the action of Sultáns. And whence came to him this prosperity? <sup>27</sup> We never see him buy any thing, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats? — His brother replied, By Allah, I know not. But knowest thou any one who will acquaint us with the truth of this matter? — None, said Sálím, will acquaint us except our mother. — They therefore contrived for themselves a stratagem, and, going in to their mother during the absence of their brother, they said, O our mother, we are hungry. So she replied, Rejoice at good news. And she entered the saloon, demanded of the servant of the pair of saddle-bags, and brought out to them hot viands; whereupon they said,



O our mother, this food is hot, and thou hast not cooked, nor blown [a fire]. She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddle-bags? She answered them, It is enchanted, and the demand is obtained by virtue of the charm. And she acquainted them with the case, and said to them, Conceal the secret. They replied, The secret is concealed, O our mother; but teach us the mode of this. She therefore taught them; and they proceeded to put forth their hands, and to take out the thing that they demanded. And their brother had no knowledge thereof. So when they knew the property of the pair of saddle-bags, Sálím said to Seleem, O my brother, how long shall we remain with Joodar like servants, and eat his alms? Shall we not employ a stratagem against him, and take this pair of saddle-bags, and enjoy it? — How, said Seleem, shall the stratagem be contrived? Sálím answered, We will sell our brother to the Captain of the Sea of Es-Suweys.<sup>28</sup> — And how shall we manage, asked the other, that we may sell him? — I will go with thee, answered Sálím, to that Captain, and we will invite him to an entertainment with two of his company; and what I shall say to Joodar, do thou declare me to be veracious therein; and at the close of the night, I will show thee what I will do.

Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Es-Suweys, and Sálím and Seleem both went in to the

Captain and said to him, O Captain, we have come to thee on account of an affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, and we have a third brother, a profligate, in whom is no good; and our father died, leaving to us a sum of money. Then we divided the money, and he took what fell to his lot of the inheritance, and expended it in debauchery and vice; and when he was reduced to poverty, he domineered over us, and proceeded to complain against us to the oppressors, and to say, Ye two have taken my property, and the property of my father — and we referred our case to the judges, and lost the property. After this, he suffered us a while, and complained against us a second time, so that he brought us to poverty, and he desisted not from oppressing us; wherefore we have become impatient of him, and desire that thou purchase him of us. — So he said to them, Can ye employ a stratagem against him, and bring him to me here? If so, I will send him quickly to the sea. — They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two; no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of night. Then thou shalt carry him forth from the house, and do with him as thou wilt. — And he said, I hear and obey. Will ye sell him for forty pieces of gold? — They answered him, Yes: and after the time of afternoon-prayers, thou shalt come to such a quarter, where

thou wilt find one of us waiting for thee. And he replied, Go ye.

They therefore sought Joodar; and after they had waited a while, Sálím advanced to him, and kissed his hand. So Joodar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests — for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse. But when I invited him and his brothers, he consented, and said, Wait for me at the door of the Záwiyeh,<sup>29</sup> and I will come with my brothers. Therefore I fear that he will come, and am abashed at thee. Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbours' house. — And Joodar said to him, Wherefore shouldst thou take them into the neighbours' house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that

there shall remain of them; and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us. — So he kissed his hand, and went and sat at the door of the Záwiyeh till after the time of afternoon-prayers; and, lo, they approached him. He therefore took them and conducted them into the house; and when Joodar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddle-bags, while he said, Bring such a dish — until there were before them forty different dishes. So they ate until they were satisfied, and the table was removed; the sailors thinking that this hospitable entertainment proceeded from Sálím. And when a third of the night had passed, Joodar caused the sweetmeats to be brought to them; and Sálím was the one who served them. Joodar and Seleem sat until they expressed a desire to sleep; when Joodar arose and laid himself down, and the others lay down until he was inadvertent; whereupon they arose, and assisted each other against him, and he awoke not until the gag was in his mouth. They bound his hands behind him, carried him away, and took him forth from the pavilion under the covering of the night, and sent him to Es-Suweys, where they put shackles upon his feet, and he served in silence, and ceased

not to serve in the manner of captives and slaves for a whole year. — Such was the case of Joodar.

But as to the case of his two brothers, when they arose in the morning, they went in to their mother, and said to her, O our mother, our brother Joodar hath not awoke. So she replied, Wake ye him. They asked her, Where is he lying? And she answered them, With the guests. They said, Probably he hath gone with the guests while we were asleep, O our mother. It seemeth that our brother hath tasted absence from his country, and desired to enter the hidden treasures: for we heard him speaking with the Maghrabees, and they said to him, We will take thee with us, and we will open for thee the treasure. — Hath he, she said, been with the Maghrabees? They replied, Were they not guests with us? And she said, Probably he hath gone with them; but God will direct him right. This is a fortunate person; he will certainly come back with abundant riches. — And she wept, and his separation was grievous unto her. So they said to her, O accursed, dost thou love Joodar with all this love, when, if we are absent or present, thou neither rejoicest in us, nor mournest for us? Are we not thy sons as Joodar is thy son? — She answered, Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Joodar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour: therefore it behooveth



me to weep for him; for his kindness was shewn to me and to you. — And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half [of one pair of saddle-bags], and the gold from the other half, and the enchanted pair of saddle-bags also, saying to her, This was the property of our father. She replied, No, by Allah; but it is the property of your brother Joodar, who brought it from the country of the Maghrabees. They said to her, Thou liest: this was the property of our father, and we will dispose of it. So they divided it [that is, the jewels and gold,] between them; but a dissension ensued between them respecting the enchanted pair of saddle-bags. Sálím said, I will take it. And Seleem said, I will take it. And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags, in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money, and if it be cut in twain, its charm will be annulled; but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with anything, it will be of your favour; and each of you shall establish for himself a traffic with the people. Ye are my sons, and I am your mother; then let us remain in our present state lest your brother come, in fear of disgrace. — But they accepted not her proposal.

They passed the next night contending together; and a man heard them, a kowwás<sup>30</sup> belonging to the guards of the King, being a guest in a house adjoining the house of Joodar, a window of which was open. So the kowwás looked from the window, and heard the whole of the dispute, and the words that they uttered, and the division. And when the morning came, this kowwás went in to the King, whose name was Shems-ed-Dóleh,<sup>31</sup> the King of Egypt in that age; and when the kowwás went in to him, he acquainted him with that which he had heard; whereupon the King sent to the two brothers of Joodar, and brought them, and subjected them to torture. So they confessed; and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Joodar such allowances every day as would suffice her. — Thus did it happen unto them.

Now again as to Joodar, he remained a whole year serving at Es-Suweys, and after the year, he and others were in the ship, and there rose against them a wind which cast the ship wherein they were upon a mountain, and it broke in pieces, and all that was in it was submerged. None reached the shore except Joodar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs by water and pasture; and they asked him respecting his state; wherefore he informed them that he was a sailor in a ship, and he related to them his story. Now there was in the encampment a

merchant, of the people of Juddeh; <sup>32</sup> and he pitied him, and said to him, Wilt thou serve us, O man of Cairo? If so, I will clothe thee, and take thee with me to Juddeh. — So he served him, and journeyed with him until they arrived at Juddeh; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mekkeh: so when they entered it, Joodar went to perform the compassings in the Temple; <sup>33</sup> and while he was compassing, lo, he found his friend the Maghrabee 'Abd-Es-Samad compassing also. Therefore when the Maghrabee saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him. And upon this the Maghrabee took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joodar. He then performed for him an operation of geomancy, whereupon that which had befallen Joodar's two brothers appeared to him, and he said, Know, O Joodar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome [as my guest] until thou hast accomplished thy rites of sacrifice; <sup>34</sup> and nothing shall betide but good fortune. So Joodar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Maghrabee said, Dost

thou owe money? He answered, No. The Maghrabee therefore said, Go; take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous.<sup>35</sup> Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joodar replied, It is not necessary; for he is of the people of affluence, and hath many servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility.<sup>36</sup> So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to 'Abd-Es-Samad the Maghrabee, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Maghrabee gave him the seal-ring that he had taken forth from the treasure of Esh-Shamardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire, since it hath a servant whose name is Er-Raad el-Kásif, and whatever thou shalt require of the things of the world, rub the seal-ring, and thy servant will appear to thee [and he will bring it thee]; and whatever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined city,



or ruin a city that is flourishing, or slay a King, or rout an army? — The Maghrabee replied, O Raad, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joodar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest: for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring. — Joodar therefore replied, O my master, with thy permission I will repair to my country. And the Maghrabee said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country, — he will not disobey thy command.

Joodar, upon this, bade 'Abd-Es-Samad farewell, and rubbed the seal-ring, and Er-Raad el-Kásif presented himself before him, saying to him, At thy service! Demand: it shall be given thee. — So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up, and flew with him from the time of noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother; and when she saw him, she arose and wept, and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags and the pair



of saddle-bags containing the gold and jewels. And when Joodar heard that, the state of his brothers was not a light matter to him; but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will shew thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand: it shall be given thee. — And he said to him, I command thee to bring me my two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Sálím and Seleem were in the most violent distress, and in great affliction, by reason of the misery of imprisonment: they had wished for death, and one of them was saying to the other, By Allah, O my brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us. — And while they were in this state, lo, the earth clove asunder, and Er-Raad el-Kásif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence. — Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not; for the Devil and covetousness forced you to do that.

How could you sell me? But I will console myself by remembering Yoosuf; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you; for He is the Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you. — And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Es-Suweys [and afterwards] until he met with the sheykh 'Abd-Es-Samad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt. — He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddlebags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before him. And when his brothers beheld him, they feared him, and imagined that Joodar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us! — And she replied, O my sons, fear not. — Then Joodar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave

not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposits, and placed all that was in the treasury before Joodar, saying, O my master, I have not left in the treasury any thing. Upon this, Joodar ordered his mother to take care of the pair of saddle-bags containing the jewels [and gold], put the enchanted pair of saddle-bags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with liquid gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied, That shall be done for thee. And he descended into the earth. Then Joodar took forth the viands, and they ate, and enjoyed themselves, and slept. — But as to the affair of the servant, he collected his 'Ons, and gave orders to build the palace. So some of them began to hew the stones, and some to build, and some to whitewash, and some to paint, and some to spread the furniture; and the daylight came not before the order of the palace was perfect. The servant thereupon went up to Joodar, and said, O my master, the palace is finished, and its order is perfect; if then thou wilt go forth and divert thyself with a view of it, go forth.

He therefore went forth with his mother and his two brothers, and saw this palace to be one of which there existed not the like, confounding the minds by the beauty of its order. So Joodar was delighted with it, while he was yet passing along the beaten track; and with all this, he had expended nothing upon it. He then said to his mother, Wilt thou reside in this palace? She answered him, O my son, I will reside in it. And she prayed for him. Then he rubbed the seal-ring; whereupon the servant appeared, saying, At thy service! And he said to him, I command thee to bring me forty white and beautiful slave-girls, and forty black slave-girls, and forty memlooks, and forty male black slaves. The servant replied, That shall be done for thee. And he repaired with forty of his 'Ôns to the countries of India and Es-Sind and Persia; and whenever they beheld a beautiful damsel they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls; and forty others brought male black slaves. All came to the abode of Joodar, and they filled it. Then he displayed them to Joodar, and they pleased him; and he said, Bring for each person a dress, of the most magnificent apparel. The servant replied, Ready. And Joodar said, Bring a dress for my mother to put on, and a dress for myself to put on. So he brought all, and clad the female slaves, and said to them, This is your mistress: therefore kiss her hand; and disobey her not, but serve her, white

and black. The memlooks also clad themselves, and kissed the hand of Joodar; and his two brothers clad themselves; and Joodar became like a king, and his two brothers like wezeers. His house was ample: so he lodged Sálím and his female slaves in one part, and Seleem and his female slaves in another part; and he and his mother resided in the new palace; each being in his abode like a king. — Such was their case.

But as to the Treasurer of the King, he desired to take some things from the treasury: so he entered, and saw not in it aught, but found it as the poet hath said, —

The chambers were like a bee-hive well stocked: when their bees quitted them, they became empty.

Upon this he uttered a great cry, and fell down in a swoon; and when he recovered, he went forth from the treasury, leaving its door open, and, going in to the King Shems-ed-Dóleh, he said, O Prince of the Faithful,<sup>37</sup> what we tell thee is this, that the treasury hath become empty during this night. So the King said, What hast thou done with my riches that were in my treasury? He answered, By Allah, I have not done with them aught, nor do I know the cause of their being exhausted. Yesterday I entered the treasury, and beheld it filled; and to-day I entered it, and beheld it empty, with nothing in it: yet the doors were locked, and it hath not been broken through, nor hath its wooden lock been broken, nor hath a thief entered it. And the King said,



Have the two pairs of saddle-bags gone from it? The Treasurer answered, Yes. And upon this, the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went; and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him; and the King said, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened? He replied, Ask the Treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty: yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the kowwás, who, on a former occasion, betrayed Seleem and Sálím, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came, I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joodar had come and built this palace, and with him were

memlooks and black slaves; that he had brought abundant riches, and delivered his two brothers from the prison, and was in his mansion like a Sultán. — So the King said, Examine the prison. And they examined it, and saw not Sálím and Seleem. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Sálím and Seleem from the prison, and took the two pairs of saddle-bags,<sup>38</sup> is the person who took my property. And the Wezeer said, O my lord, who is he? The King answered, Their brother Joodar: but, O Wezeer, send to him an Emeer with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Ho! quickly send to them an Emeer to bring them to me that I may put them to death. But the Wezeer said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emeer that some trouble may befall him from Joodar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case; and what thou desirest thou wilt attain, O King of the age: — So the King said, Contrive for me a plan, O Wezeer. The Wezeer replied, Send to him the Emeer, and invite him to an entertainment. Then I will pay all

attention to him for thee, and make a show of friendship to him, and ask him respecting his state. After that, thou shalt see: if his courage be strong, we will employ some stratagem against him; and if his courage be weak, seize thou him, and do with him as thou desirest. — And the King said, Send and invite him.

Accordingly he ordered an Emeer, whose name was the Emeer 'Osmán, to go to Joodar and invite him, and to say to him, The King summoneth thee to an entertainment. And the King said to him, Return not but with him. Now that Emeer was stupid, and haughty in mind; and when he descended, he saw before the door of the palace [of Joodar] a eunuch sitting upon a chair; and when the Emeer 'Osmán arrived at the palace, the eunuch rose not to him, but remained as though no one were approaching him: yet there were with the Emeer 'Osmán fifty men. And the Emeer 'Osmán came up, and said to him, O slave, where is thy master? He answered him, In the palace. And he proceeded to speak to him in a reclining posture. So the Emeer 'Osmán was enraged, and said to him, O ill-omened slave, art thou not abashed at me, that when I speak to thee thou liest down like those who have no shame? But he replied, Go along. Be not loquacious. — And the Emeer heard not from him these words before he became infused with rage, and, drawing forth his mace, he was about to beat the eunuch, not knowing that he was a devil. When the eunuch, however, saw that he had

drawn forth the mace, he arose and rushed upon him, took the mace from him, and struck him four blows; and when the fifty men saw it, the beating of their master displeased them: they therefore drew their swords, and desired to slay the slave. But he said to them, Do ye draw the swords, O dogs? And he fell upon them, breaking the bones of every one whom he smote with the mace, and drowning him in blood. So they were routed before him, and ceased not to flee, while he still beat them until they were far from the door of the palace, when he returned, and seated himself again upon his chair, not caring for any one. But as to the Emeer 'Osmán and his company, they returned routed and beaten until they stood before the King Shems-ed-Dóleh, and they acquainted him with that which had happened unto them, the Emeer 'Osmán saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him. — Upon this, the King was enraged, and he said, Let a hundred men go down to him. They



therefore went down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned, and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of him. Then the King said, Let two hundred go down. And they went down; but he routed them, and they returned. Therefore the King said to the Weezer, I require thee, O Weezer, to go down with five hundred men, and to bring me this eunuch quickly, together with his master Joodar and his two brothers. He replied, O King of the age, I need not soldiers; but I will go alone to him, without weapon. And the King said, Go, and do what thou shalt see fit.

So the Weezer threw down the weapon, clad himself in a white vesture,<sup>39</sup> and, taking in his hand a string of beads, walked alone, without a second person, until he arrived at the palace of Joodar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you be peace, O human being! What dost thou desire? — When the Weezer therefore heard him say, O human being — he knew that he was of the Jinn, and he trembled by reason of his fear, and said to him, O my master, is thy master Joodar here? The slave answered, Yes, in the



palace. And the Wezeer said to him, O my master, go to him and say to him, The King Shems-ed-Dóleh inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Wezeer stayed, in a respectful posture, and the Márid went up into the palace, and said to Joodar, Know, O my master, that the King sent unto thee an Emeer, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent unto thee the Wezeer, without weapon, inviting thee to visit him and to eat of his banquet. What then sayest thou? — Joodar replied, Go, bring the Wezeer hither. So he descended from the palace, and said to him, O Wezeer, answer the summons of my master. And he replied, On the head! He ascended, and went in to Joodar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Wezeer seem in comparison with him to be a pauper. And he kissed the ground, and prayed for him; and Joodar said to him, What is thy business, O Wezeer? — O my master, he answered, the King Shems-ed-Dóleh, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and

he hath made for thee a banquet. Wilt thou then comfort his heart? — Joodar replied, Since he is my friend, salute him, and tell him to come unto me. So the Wezeer said to him, On the head. Then Joodar took forth the seal-ring, and rubbed it, and the servant presented himself; and Joodar said to him, Bring me a dress, of the best of apparel. He therefore brought him a dress; and Joodar said, Put on this, O Wezeer. And he put it on. Joodar then said to him, Go: acquaint the King with that which I have said. And he descended, wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Joodar, and praised the palace with the things that it contained; and he said, Joodar hath invited thee.

Upon this, the King said, Rise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto me my courser, that we may go to Joodar. Then the King mounted, and took the troops, and they repaired to Joodar's palace. — Now as to Joodar, he said to the Márid, I desire that thou bring us some 'Efreet of thy 'Óns, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that the King may see them, and that they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of soldiers, equipped with magnificent arms; and they were strong and bulky. — So when the King arrived,

he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Joodar, whom he saw sitting in a state in which no king nor sultán had sat; and he saluted him, and raised his hands to his head before him. But Joodar rose not to him, nor paid him honour, nor did he say to him, Sit:—he left him standing till fear seized him, and he became unable either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Joodar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity, to such a degree that among his expressions of apology he recited to him these verses:—

O thou of noble ancestors and gentle disposition, blame me  
not for that which hath proceeded from me.  
If thou be an oppressor, we pardon thee: and if I be an  
oppressor, thou wilt pardon me.<sup>40</sup>

And he ceased not to humble himself before him until he said to him, May God pardon thee!—and ordered him to sit. So he sat; and Joodar

invested him with the garments of mercy,<sup>41</sup> and ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joodar; and every day after, he used to go thither, and used not to hold his court save in Joodar's abode. Their mutual familiarity and friendship increased, and they continued a while in this state. But after that, the King had a private interview with his Wezeer, and said to him, O Wezeer, I fear lest Joodar should slay me, and take the kingdom from me. The Wezeer however replied, O King of the age, as to the act of taking the kingdom, fear it not; for the state which Joodar enjoyeth is more exalted than the state of the King, and the taking of the kingdom would be a lowering of his dignity; but if thou fearest that he will slay thee, thou hast a daughter: so marry her to him, and thou and he will be of one condition. And he replied, O Wezeer, thou shalt be an intermediary between me and him. The Wezeer therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon; for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up

a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage. When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from him. — So the King replied, Thou hast spoken truth, O my Wezeer. And he prepared the entertainment, and invited him. Joodar therefore came to the Sultán's palace, and they sat in the saloon in exceeding sociableness until the close of the day. The King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Joodar saw her; and she was endowed with beauty and loveliness, having no equal. So when Joodar took an accurate view of her, he said, Ah! — and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Weezer therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain? — And he said, O Weezer, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee. And Joodar said, O Wezeer, speak to him, and I, by my life, will give thee what thou shalt desire, and will



give to the King what he shall desire as her dowry, and we will become friends and connexions. The Wezeer replied, Thy desire must be accomplished. Then the Wezeer spoke to the King privately, saying to him, O King of the age, Joodar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Asiyeh: therefore disappoint me not, but accept my intercession; and whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me,<sup>42</sup> and the damsel is a slave-girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the high and the low to be present, and the Sheykh el-Islám<sup>43</sup> was there also. Then Joodar demanded the damsel in marriage, and the King said, The dowry hath been paid. So they performed the ceremony of the marriage-contract, and Joodar sent desiring that the pair of saddle-bags containing the jewels [and gold] should be brought, and he gave it to the King as the dowry of the damsel. The drums were beaten and the pipes were sounded, the festal necklaces were strung, and Joodar took the damsel as his wife. Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Joodar as Sultán, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they

made him Sultán; and he gave orders to build a congregational mosque over the sepulchre of the King Shems-ed-Dóleh, and endowed it; and it is in the district of El-Bundukáneeyeen.<sup>44</sup> The house of Joodar was in the quarter of El-Yemáneeyeh; and when he became Sultán, he constructed buildings and a congregational mosque, and the quarter hath been named after him, its name having become — the Quarter of El-Joodareeyeh.<sup>45</sup> He continued as King some time, and made his two brothers wezeers; Sálím the wezeer of his right hand, and Seleem the wezeer of his left; and they remained thus one year, and no more.

After this, Sálím said to Seleem, O my brother, how long shall this state last? Shall we pass our lives entirely as servants of Joodar, and shall we not enjoy dominion nor prosperity so long as Joodar is living? — And how shall we manage to kill him, said Seleem, and to take from him the seal-ring and the pair of saddle-bags? Thou art more knowing than I: therefore contrive for us a stratagem in order that we may kill him thereby. — Sálím said, If I contrive for thee a stratagem by which to kill him, wilt thou consent that I shall be Sultán, and that thou shalt be wezeer of the right hand, and that the seal-ring shall be mine and the pair of saddle-bags thine? Seleem answered, I consent. So they agreed to kill Joodar, on account of the love of the world and of dominion. Then Seleem and Sálím contrived a stratagem against Joodar, and said to him, O our brother, we desire that we may glory in thee, and that thou

wouldst enter our houses, and eat of our banquet, and comfort our heart. And they proceeded to beguile him, saying to him, Comfort our heart, and eat of our banquet. So he replied, No harm. In the house of which of you will be the banquet? — Sálím answered, In my house; and after thou shalt have eaten of my banquet, thou shalt eat of the banquet of my brother. And he said, No harm: — and went with him to his house. Then his brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Sálím arose to take the seal-ring from his finger; but it resisted his attempt: therefore he cut off his finger with a knife. He then rubbed the ring, and the Márid presented himself to him, saying, At thy service! Demand then what thou wilt. — And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Seleem and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the mak'ad of the house, eating; and when they beheld Joodar and Seleem killed, they raised their hands from the food, and fear disturbed them, and they said to the Márid, Who hath done these deeds with the King and the Wezeer? So he answered them, Their brother Sálím.

And, lo, Sálím approached them, and said, O soldiers, eat, and enjoy yourselves; for I have

obtained possession of the seal-ring from my brother Joodar, and this Márid is the servant of the ring; he who is before you. I ordered him to slay my brother Seleem, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. And now this Joodar hath been put to death, and I have become Sultán over you. Do ye accept me, or shall I rub the ring, and shall its servant slay you, great and small? — They answered him, We accept thee as King and Sultán. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood <sup>46</sup> shall have expired. But he said to them, I know not a period of widowhood nor any thing else. By my head, I must take her as my wife this night. — So they performed the ceremony of the contract for him, and sent and informed the wife of Joodar, the daughter of Shems-ed-Dóleh; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair

of saddle-bags; after which she sent and informed the Sheykh el-Islám, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sultán over you.

This is what hath come down to us of the Story of Joodar, entire and complete.<sup>47</sup>



## NOTES TO CHAPTER TWENTY-SECOND

NOTE 1. My sheykh supposes "Joodar" to be for "Ju-dhar," which signifies "the young of the wild cow" (a kind of antelope): but it will be seen by a note (No. 45) on a passage near the end of the story, that the appellation of a quarter in Cairo suggested this name to the author, and that the said quarter was not, as he pretends, called after a person named Joodar. Joodar is, however, a proper name, as appears from El-Makreezee; although my sheykh does not seem to have known of it.

NOTE 2. Had the merchant left his property to be divided after his death, and not made a will, his wife would only have inherited one eighth. By *will*, he might have left to her one third of his property, and she would have inherited besides one eighth of the remainder; but he could not have thus increased the share of a *relation* without the consent of all the co-heirs.

NOTE 3. My sheykh observes, in a marginal note, that this alludes to *bribes*, as well as to the legal fees. The bribery practised in Muslim courts of law is notorious. For a striking instance, see my work on the Modern Egyptians, vol. i. ch. iv.

NOTE 4. That is, look for the time when vengeance and punishment shall befall the oppressor from God.<sup>1</sup>

NOTE 5. That the word "nusfs" (which is omitted in the original) should be here supplied seems evident from the sequel. Respecting the *nusf*, see Note 17 to Chapter iii., and Note 14, page 651.

<sup>1</sup> Marginal note by my sheykh.

NOTE 6. See Note 24 to Chapter viii.

NOTE 7. I suppose "karaman," or some similar word, to be here understood, and the meaning to be, "Thou art the superior in generosity to *me*."

NOTE 8. The word which I have rendered "minnow" is "seereh." My sheykh merely states, that the seereh is "the smallest of fishes;" and I am unable to define its species. It has been differently described by different authors, as may be seen in De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 278-288.

NOTE 9. The Lake of Károon (Birket Károon) was at the southern extremity of Cairo, when that city had extended to about its present limits. El-Makreezee<sup>2</sup> sufficiently points out its situation when he says, that the great dike called El-Jisr el-Aazam, which had in his time (early in the fifteenth century) become a great thoroughfare-street, leading from the Kal'at el-Kebsh to the two bridges called Kanátir es-Sibáa, divided this lake from that of the Elephant (Birket el-Feel). The extent which it occupied is doubtful, and its bed, I believe, has long since been entirely filled up.

NOTE 10. See a foot-note (No. 37) in p. 264 of this volume.

NOTE 11. This appellation is very commonly given to Maghrabees in Egypt, because great numbers of them pass through that country every year on pilgrimage.

NOTE 12. See Note 21 to Chapter xi.

NOTE 13. As Cairo contains so great a number of markets, I suppose the market of the Maghrabee merchants to be here meant.

<sup>2</sup> In his "Khitat;" account of the lakes of Cairo.

NOTE 14. From this and some preceding passages, it appears that the story of Joodar was composed after the conquest of Egypt by the 'Osmánlee Turks, or that it has been altered by a copyist. During the seven days before mentioned, Joodar incurred a debt of a hundred and forty nusfs to the baker. He then took at least his usual daily quantity of bread, of the value of ten nusfs, and gave the baker a deenár, or piece of gold; and the baker still owed him the value of twenty nusfs. Now, towards the close of the Circassian dynasty in Egypt, the nuf became less than a quarter of a dirhem, and more than a hundred and twenty may have passed for a deenár. I do not know the precise period when a hundred and seventy nusfs passed for a deenár; but it must have been considerably later.

NOTE 15. Nearly all the Maghrabees are of the Málikee persuasion.<sup>3</sup> — The names mentioned in the passage to which this note refers signify, respectively, "Servant of [the God of] Peace," "Servant of the One [God]," "Servant of the Eternal Lord," or "— of the Everlasting," &c., and "Servant of the Merciful;" and the name of the father, afterwards mentioned, signifies "Servant of the Loving."

NOTE 16. "El-Abtan" seems here to mean "the Most Profound."

NOTE 17. "Esh-Shamardal" signifies "the Tall," &c.

NOTE 18. "Er-Raad el-Kásif" signifies "the Loud-pealing, or the Breaking Thunder."

NOTE 19. Fás and Miknás (or Fés and Miknés, as the names are pronounced by the natives,) are the two cities called by our geographers "Fez" and "Mequinez." They seem to be regarded by our author as one city.

NOTE 20. See Note 13 to Chapter xvi.

<sup>3</sup> See Note 1 to the Introduction.

NOTE 21. Kebáb is mutton or lamb cut into small morsels, which are roasted upon skewers.

NOTE 22. "Rahmeh" here signifies "a gift of God's mercy."

NOTE 23. See Note 65 to Chapter viii.

NOTE 24. See Note 12 to Chapter v.

NOTE 25. The stuffed gourds are generally of the size and shape of a small cucumber, and the stuffing usually consists of rice and minced meat, delicately seasoned with salt, pepper, and onions, and often with garlic, parsley, &c. They are boiled. — The stuffing of the lamb commonly consists of minced meat (of the same kind), with hazel-nuts or pistachio-nuts, &c. — Respecting kunáfeh, katáíf, and bakláweh, see, respectively, Note 66 to Chapter iii., Note 23 to Chapter viii., and Note 22 to Chapter viii.

NOTE 26. This is a common ejaculation of women.

NOTE 27. Here, in the original, some words are misplaced, and others repeated, by a mistake of a copyist or compositor.

NOTE 28. By "the Captain of the Sea of Es-Suweys" which is commonly called by us "Suez," is meant, the chief in command of the ships of the Red Sea. — That the free have sometimes (though very rarely) been sold as slaves, has been shewn in the last paragraph of Note 13 to Chapter i.

NOTE 29. "Záwiye" is a name given in Egypt to a small mosque.

NOTE 30. A kowwás is a sergeant, an officer whose business is to execute the commands of a magistrate or any person in authority.

NOTE 31. Shems-ed-Dóleh (thus commonly pronounced in the present day), like Joodar, is an imaginary person.

NOTE 32. Juddeh, vulgarly called Jiddeh, is the port of Mekkeh.

NOTE 33. The compassing of the Kaabeh seven times is one of the chief ceremonies which are required to be performed by every person who enters Mekkeh, whether he be a pilgrim or not, before he attends to any worldly business.<sup>4</sup>

NOTE 34. See Note 1 to the Introduction.

NOTE 35. My sheykh observes, in a marginal note on this passage, that when a person has eaten of the bread of another, the former becomes obliged to the latter, and among the duties which he owes him is that of taking leave of him when he is about to perform a journey. The reader may remember a former note on this subject.<sup>5</sup>

NOTE 36. This is commonly said both by the master and by the servant, when the latter quits the former voluntarily, or is dismissed; and the reply given in each case is, "May God acquit thee of responsibility." The custom serves to illustrate some remarks in Note 26 to Chapter xi.

NOTE 37. If this title be not introduced by a copyist, we must suppose that the author referred the events described in this tale to the times of the Khaleefehs.

NOTE 38. The words "and took the two pairs of saddlebags" I have transposed agreeably with an opinion of my sheykh, stated in the margin of the original.

<sup>4</sup> If any reader require to be fully informed of the practices here alluded to, and the subsequent ceremonies of the pil-

grimage, he may consult, Burckhardt, who has described them in his "Travels in Arabia."

<sup>5</sup> Note 21 to Chapter xv.



NOTE 39. White garments are indicative of peace, as well as of joy. — See Note 78 to Chapter xi.

NOTE 40. My sheykh questions the propriety of inserting these verses, as uttered by a King.

NOTE 41. As a dress is given in token of honour or favour, one conferred upon an offender is a token of mercy.

NOTE 42. This is said as a compliment; for the dowry had not been paid.

NOTE 43. The Sheykh el-Islám is the chief Muftee (or Doctor of the Law), the Muftee of the capital. D'Ohsson states, that this title was first conferred by Mohammad II., when he conquered Constantinople, in 1453, and there established the seat of his empire.

NOTE 44. The district of El-Bundukáneeyen was so called, according to El-Makreezee,<sup>6</sup> because it contained a number of shops in which cross-bows were made. The same author relates that its shops and houses were destroyed by a great fire, in the year of the Flight 751. The name, slightly changed (to El-Bundukáneeyeh, which is synonymous with the former name, signifying "the cross-bow makers"), is still retained. The situation of this district is near the well-known Khán of El-Hamzáwee, and is between the quarter of the Jews and the principal street of the city.

NOTE 45. El-Makreezee states,<sup>7</sup> that the quarter of El-Joodareeyeh, or (as the name is pronounced by the inhabitants of Cairo) El-Goodareeyeh, was so called after a particular division, thus named, of the army of the Khaleefehs of the house of Fátimeh. He does not mention that it was previously called the quarter of El-Yemáneeyeh: so I

<sup>6</sup> In his "Khitat;" account of the districts of Cairo, and account of the markets.

<sup>7</sup> Idem; account of the quarters of Cairo.

suppose this was not the case. It is situate not far from the Khán of El-Hamzáwee (mentioned in the note immediately preceding), towards the south-west.

NOTE 46. The period during which a widow must wait before she can contract a new marriage is here meant. It is four months and ten days.

NOTE 47. Next follows, in my original, the Story of 'Ajeeb and Ghareeb, a long tale, ending with part of the Six Hundred and Eightieth Night; much resembling the romance of Seyf Zu-l-Yezen. Its subjects, almost exclusively, are superhuman exploits in war, and other extravagant adventures of men and Jinn, related in such a manner that Von Hammer considers the story as an ironical satire upon the belief in genii sanctioned by the Kur-án, and upon the propagation of El-Islám by compulsion. In this point of view, he regards it as extremely curious, and it would, I doubt not, interest many English readers; but I consider it so inferior to most of the tales of the Thousand and One Nights, that I have no hesitation in omitting it. — Then follows a series of thirteen anecdotes, ending with part of the Six Hundred and Ninety-eighth Night. Of these I here insert only four.

### 'Otbeh and Reiyà<sup>8</sup>

It is related that 'Abd-Allah the son of Maamar El-Keysee said, I performed the pilgrimage, one year, to the sacred House of God;<sup>9</sup> and when I had accomplished my pilgrimage, I returned to visit the tomb of the Prophet (may God bless and save him!); and as I was, one night, sitting in the Ródah,<sup>10</sup> between the tomb and the pulpit,

<sup>8</sup> "Le sujet de cette anecdote est tout-à-fait le même que celui du charmant poëme d'Oïna et Riya, par le célèbre Djami, et dont M. de Chezy a donné une élégante traduction dans le pre-

mier volume du Journal Asiatique, p. 144." (Note in Trébutien's version, vol. iii. p. 457.)

<sup>9</sup> The Temple of Mekkeh.

<sup>10</sup> "Ródah" signifies "a garden." This name is given to ■

I heard ■ gentle lamentation, uttered in a soft tone; so I listened to it, and the voice said, —

Hath the moaning of the pigeons of the lote-tree saddened thee, and excited anxious thoughts in thy bosom?  
 Or doth the remembrance of a beauteous damsel, who hath caused thee troubles of mind, disturb thee?  
 O night, that art tedious to one constantly disordered, complaining of desire and of the failure of patience,  
 Thou hast rendered him sleepless who is suffering the fire of a love that burneth like red-hot coals!  
 The full moon beareth witness that I am engrossed by love of one who resembleth the full moon.  
 I thought not myself thus engrossed by love until I was afflicted when I was not aware of it.

Then the voice ceased, and I knew not whence it came to me; wherefore I was perplexed; and presently the complainer repeated the lamentation, and recited thus: —

Hath the phantom of Reiyà, visiting, saddened thee, in the thick darkness of black-haired night,  
 And hath love rendered thine eye sleepless, and the phantom-visitor agitated thy heart?  
 I exclaimed to my night, whose darkness resembled a sea in which swelling waves were dashing,  
 O night, thou art tedious to a lover unto whom there is no assister nor helper save the morning!  
 But the night replied, Complain not of my length; for love is the present cause of abjection.

I arose and went towards him on his commencing the recitation of these verses, proceeding towards the quarter whence the voice came, and he had not ended the verses before I was by him, when I saw a young man of the utmost beauty: the down of the sides of his face had not begun to grow, and tears had made two tracks down his cheeks. I said to him, An excellent young man art thou! He replied, And thou too. But who, he asked, is the man before me? I answered, 'Abd-Allah the son of Maamar El-Keysee. — Dost thou want any thing? said he. I answered, I was sitting in the Ródah and nought surprised me but thy voice.

part of the southern portico of the great mosque of El-Medeenah, because the Prophet said, "Between my tomb and my

pulpit is a garden of the gardens of Paradise." — See Burckhardt's Arabia, p. 337.

With my life would I ransom thee. What is it that thou sufferest? — He said, Sit. So I sat; and he said, I am 'Otbeh the son of El-Hobáb<sup>11</sup> the son of El-Mundhir the son of El-Jamoooh the Ansáree.<sup>12</sup> I went in the morning to the Mesjid el-Ahzáb,<sup>13</sup> and continued my inclinations and prostrations; after which I withdrew alone to occupy myself with devotion; and, lo, some women came along, walking with a vacillating gait, resembling moons, and in the midst of them was a damsel of surprising loveliness, of perfect beauty, who stopped before me, and said to me, O 'Otbeh, what sayest thou of union with the person who desireth union with thee? Then she left me and departed, and I have not heard any tidings of her, nor have I discovered any trace of her; and I am perplexed, removing from place to place. — Having said this, he cried out, and fell down upon the ground in a fit, and when he recovered, he was as though his cheeks were dyed with saffron;<sup>14</sup> and he recited these verses: —

I see you with my heart from distant tracts. Do you also see us with the heart from afar?

My heart and my eye are sorrowing for you: my soul is with you, and you are ever in my mind.

I should not delight in life without seeing you, even were I in Paradise, or the Garden of Eternity.<sup>15</sup>

Upon this I said to him, O 'Otbeh, O son of my brother, turn with repentance unto thy Lord and beg the forgiveness

<sup>11</sup> In the original, El-Jebán: corrected by my sheykh.

<sup>12</sup> The descendants of those citizens of El-Medeeneh who assisted the Prophet when he was obliged to flee from Mekkeh are called "Ansárees," from "Ansár," which signifies "Assistants."

<sup>13</sup> A mosque of El-Medeeneh. It is also called "Mesjid el-Fet-h" (a name likewise given to several mosques in the neighbourhood of that here alluded to), and "El-Mesjid el-Aalà," and is situate upon the slightly elevated tract which was for-

merly called "Jebel Sela," and is now, "the Munákh." These particulars I learn from Es-Sumhoodee's History of El-Medeeneh (a MS. in my possession, entitled "Khulásat el-Wefà fee Akhbár Dár El-Mustafà"), compared with Burckhardt's description of that city.

<sup>14</sup> The word which I have rendered "saffron," is "wars." The "wars" is said to be peculiar to El-Yemen; but the name of "wars" is given to the "curcuma" of other countries.

<sup>15</sup> See vol. i. p. 24.



of thine offence; for thou hast to experience the dreadful trial of the judgment before God. But he replied, Far be it from me to do so! I shall not cease to love until the two karadh-gatherers return.<sup>16</sup> — I remained with him until daybreak, when I said to him, Arise and accompany us to the Mesjid [el-Ahzád]. And we sat there until we performed the noon-prayers; and, lo, the women came; but as to the damsel, she was not among them; and they said, O 'Otbeh, what thinkest thou of her who desireth union with thee? He said, And what of her? They answered, Her father hath taken her, and departed to Es-Semáweh.<sup>17</sup> And I asked them what was the name of the damsel. They answered, Reiyà the daughter of El-Ghitreef Es-Sulamee.<sup>18</sup> And he raised his head, and recited these two verses:—

O my friend, Reiyà hath hastened in the morning, and to the district of Es-Semáweh her caravan hath gone.

O my friend, I have fainted by reason of my weeping. Hath any one else, then, a tear that I may borrow?

I then said to him, O 'Otbeh, I have brought with me great wealth, with which I desire to protect the generous from disgrace. By Allah, I will expend it for thee, that thou mayest attain thy desire, and more than thy desire. Arise then and accompany us to the assembly of the An-sárees. — We therefore arose, and proceeded until we beheld their assembly, when I saluted them, and they returned the salutation courteously; after which I said, O assembly, what say ye of 'Otbeh and his father? They answered, Of the chiefs of the Arabs. And I said, Know ye that he hath

<sup>16</sup> Two men went forth to gather karadh, and never returned: hence the proverbial expression in the text. "Karadh" is the name of the fruit of the sant (*mimosa Nilotica* of Linnæus) and of the leaves of the selem (*mimosa flava* of Forskal).

<sup>17</sup> "Es-Semáweh," according to my sheykh, is the name of a wide desert (*mefázeh*), which I

suppose to be so called from its being adjacent to a place bearing this name on the south-west bank of the Euphrates, between El-Basrah and El-Koofeh. According to the Kámoos, it is the name of a place between El-Koofeh and Syria.

<sup>18</sup> That is, "of the tribe of the Benee-Suleym." It is erroneously written in my original "Suleymee."



been smitten with the calamity of love, and I desire your aid and company to Es-Semáweh. They replied, We hear and obey. So we mounted, and the party mounted with us, and we proceeded until we came in sight of the abode, of the Benee-Suleym, when El-Ghitreef became acquainted with our place, and came forth in haste and met us, saying, May ye live, O generous men! We replied, And thou, mayest thou live! We are thy guests. — And he said, Ye have alighted at a most hospitable, ample abode. And he alighted, and called out, O company of slaves, come down! So the slaves came down, and they spread the skins and placed the pillows, and slaughtered the cattle and the sheep. But we said, We will not taste thy food until thou shalt have performed our want. — And what, said he, is your want? We answered, We demand in marriage thy generous daughter for 'Otbeh the son of El-Hobáb the son of El-Mundhir, the high in nobility, the good in origin. And he replied, O my brothers, she whom ye demand in marriage is at her own disposal, and I will go in and inform her. Then he arose in anger, and went in to Reiyá. So she said, O my father, wherefore do I see anger apparent in thy countenance? And he answered, A party of the Ansárees have come to me, demanding thee of me in marriage. She replied, They are generous chiefs. I beg forgiveness for them of the Prophet, on whom be the most excellent salutations, and peace! And for whom among them, she asked, is the demand? — He answered her, For a youth known by the name of 'Otbeh, the son of El-Hobáb. She replied, I have heard of this 'Otbeh, that he performeth that which he promiseth, and attaineth that which he seeketh. But he said, I swear that I will never marry thee to him; for some of thy conversation with him hath been reported to me. — What was that? she asked. But, she added, I swear that the Ansárees shall not be rejected in a foul manner: so give them a fair reply. — How? said he. She answered, Make the dowry heavy to them; for then they will desist. And he replied, How excellent is that which thou hast said! Then he went forth in haste, and said, The damsel of the tribe hath con-

sented; but she desireth a dowry like herself, and who can give it? — I, answered 'Abd-Allah. And he said, I desire for her a thousand bracelets of red gold, and five thousand dirhems of the coin of Hejer,<sup>19</sup> and of burds and heberehs<sup>20</sup> a hundred pieces, and five skins of ambergris. — Thou shalt have this demand, said 'Abd-Allah; then dost thou consent? He answered, I do consent.

'Abd-Allah therefore sent some persons of the Ansárees to the Illumined City,<sup>21</sup> and they brought all that he had guaranteed to give. The cattle and the sheep were slaughtered, and the people assembled to eat the food. — We continued in this state, says 'Abd-Allah, forty days; after which El-Ghitreef said, Take ye your damsel. So we mounted her in a hódaj; and he furnished her with thirty camels laden with rarities. Then he bade us farewell, and departed; and we proceeded until there remained between us and the Illumined City one day's journey; whereupon there came forth against us a party of horsemen with intent to plunder, and I imagine that they were of the Benec-Suleym. So 'Otbeh the son of El-Hobáb charged upon them, and slew a number of men, and he turned away, wounded by a thrust of a spear. Then he fell to the earth; and assistance came to us from the inhabitants of that part, and they repelled from us the horsemen. But 'Otbeh had ended his days, and we said, Alas, 'Otbeh! The damsel therefore heard this, and she cast herself down from the camel, threw

<sup>19</sup> That is, coined at Hejer. (Note by my sheykh.)

<sup>20</sup> The "burdeh," which is a single piece, or garment, of the kind called "burd," is an oblong piece of thick woollen stuff, used to envelop the body by day, and so as a night-covering, and generally brown or greyish. It appears to have been, in earlier times, always striped; but some modern burdehs are plain, and others have stripes so narrow and near together that at a little distance the stuff appears to be of one colour. The Proph-

et's burdeh is described as about seven feet and a half in length, and four and a half in width. — The "hebereh" is a kind of burd of the manufacture of El-Yemen. It is not to be confounded with the modern "habarah," which is mentioned in Note 2 to Chapter iii., and particularly described in my work on the Modern Egyptians.

<sup>21</sup> El-Medeeneh (i. e. "the City"), originally called "Yethib," has several appellations of this kind.

herself upon him, and cried out in anguish and repeated these verses:—

I affected patience; but I was not patient: I only beguiled myself;  
for I am about to join thee.  
Had my soul acted justly, it, rather than any of the creation, had gone  
before thee to destruction.  
After me and thee, therefore, none will be just to a friend, nor soul  
agree with soul.

Then she uttered one groan, and her days were ended. So we dug for them one grave, and interred them, and I returned to the country of my people, where I remained seven years; after which I went again to the Hejáz,<sup>22</sup> and entered the Illumined City to visit;<sup>23</sup> and I said, By Allah, I will go again to the tomb of 'Otbeh. And I came to it, and, lo, over it was a tall tree, on which were red and yellow and green strips of stuff;<sup>24</sup> and I said to the inhabitants of the [adjacent] halting-place, What is this tree called? They answered, The Tree of the Bridegroom and Bride. And I remained by the tomb a day and a night, and departed. This was the last that I knew of 'Otbeh. May God (whose name be exalted!) have mercy on him!

### 'Ekrimah and Khuzeymeh

There was, in the days of the Prince of the Faithful, Suleymán the son of 'Abd-El-Melik,<sup>25</sup> a man named Khuzeymeh the son of Bishr, of the tribe of the Benee-Asad, who was distinguished by manifest generosity, and abun-

<sup>22</sup> The Hejáz is that large and famous province of Arabia containing the two sacred cities, Mekkeh and El-Medeeneh. Arab geographers differ much as to its limits.

<sup>23</sup> That is, to visit the tomb of the Prophet.

<sup>24</sup> Such strips I have often seen upon trees by the tombs of saints. My inquiries never procured for me any information

respecting them, further than this, that they were merely memorials of visitors. Perhaps they are remains of the ancient nature-worship of the Arabs; for among the objects of this worship were trees, as well as rocks, &c.

<sup>25</sup> The seventh Khaleefeh of the house of Umeiyeh. He reigned A.D. 715-717.

dant wealth, and beneficence and kindness to his brethren. He continued thus until misfortune crippled him, so that he became in need of the assistance of his brethren towards whom he had exercised his generosity, and whom he had comforted; and they comforted him a while; but after that they became weary of him. And when their altered conduct towards him appeared unto him, he went to his wife, who was the daughter of his paternal uncle, and said to her, O daughter of my uncle, I have experienced from my brethren a change of conduct, and I have determined to confine myself to my house until death shall come to me. So he closed his door upon himself, and proceeded to sustain himself by the provision that he had until it was consumed, when he became perplexed.

Now 'Ekriméh El-Feiyád,<sup>26</sup> Er-Raba'ee, the Governor of El-Jezeereh,<sup>27</sup> knew him; and as he was in his hall of assembly, Khuzeymeh the son of Bishr was mentioned, and 'Ekriméh El-Feiyád said, In what state is he? So they answered him, He hath become reduced to a condition not to be described; he hath closed his door, and confined himself to his house. Upon this, 'Ekriméh El-Feiyád said, This hath happened to him only in consequence of his excessive generosity, and how is it that Khuzeymeh the son of Bishr findeth not a comforter nor a fulfiller of his duty? They replied, He hath found nothing of the kind. — And when night came, he took four thousand pieces of gold and put them into one bag. Then he gave orders to saddle his beast, went forth secretly from his family, and mounted, attended by one of his young men carrying the money. He proceeded until he stopped at the door of Khuzeymeh, when he took the purse from his young man, and, having sent him to a distance from him, advanced to the door, and pushed it. So Khuzeymeh came forth to him, and he handed to him the bag, saying to him, Amend with this thy

<sup>26</sup> "El-Feiyád" literally signifies "the Overflowing;" and hence, "the Bountiful," or "the Munificent." 'Ekriméh was so

called on account of his profuse munificence.

<sup>27</sup> Mesopotamia.



circumstances. He therefore took it, and he found it to be heavy; whereupon he put it down from his hand, and laid hold of the bridle of the beast, saying to 'Ekriméh, Who art thou? May my soul be thy ransom!— But 'Ekriméh replied, O thou, I came not to thee in such a time as this and desire that thou shouldst know me. Khuzeymeh rejoined, Then I will not release thee until thou inform me who thou art. So he said, I am a repairer of the slips of the generous.— And tell me more, said Khuzeymeh.— No, replied 'Ekriméh. Then he departed. And Khuzeymeh went in with the bag to the daughter of his uncle, and said to her, Rejoice at good tidings; for God hath brought speedy relief, and wealth; for if these be pieces of silver, they are many. Arise and light a lamp.— But she replied, There is no means of lighting the lamp. So he passed the night feeling the coins with his hand, and he felt the roughness of pieces of gold, yet believed not that they were pieces of gold.— As to 'Ekriméh, however, he returned to his abode, and found that his wife had missed him, and asked respecting him, and been informed of his having ridden forth; wherefore she suspected him for this conduct, and doubted of him, and said to him, The Governor of El-Jezeereh goeth not forth after a period of the night, without his young men, unknown to his family, save to a wife or a concubine. He replied, God knoweth that I went not forth unto either of those two. And she said, Tell me for what purpose thou wentest forth. He replied, I went not forth at this time save in order that no one should know it. But she rejoined, I must be informed. He said, Wilt thou conceal the thing if I tell thee? She answered, Yes. So he acquainted her with the state of the case, and with that which he had done; after which he said, Dost thou wish that I should swear to thee also? She answered, No, no; for my heart hath become at ease, and hath relied upon that which thou hast stated.

But as to Khuzeymeh, when he arose in the morning, he appeased the creditors, and put in order his affairs. Then he equipped himself, desiring to repair to Suléymán the son of 'Abd-El-Melik, who was then sojourning in



Falasteen;<sup>28</sup> and when he stopped at his door, and begged permission of his chamberlains to enter, a chamberlain went in and informed the Khaleefeh of his being there. As he was celebrated for generosity, and Suleymán knew him, he gave him permission to enter; and on his entering, he saluted Suleymán with the salutation usual to Khaleefehs;<sup>29</sup> whereupon Suleymán the son of 'Abd-El-Melik said to him, O Khuzeymeh, what hath kept thee so long from us? He answered, The evil state of my affairs. — And what, said the Khaleefeh, prevented thy having recourse to us? He answered, My infirmity, O Prince of the Faithful. The Khaleefeh said, Then how is it that thou hast come now? — Know, O Prince of the Faithful, he answered, that I was in my house, after a portion of the night had elapsed, and, lo, a man knocked at the door, and thus and thus did he. — And he acquainted him with his story from first to last; and Suleymán said, Knowest thou the man? Khuzeymeh answered, I do not know him, O Prince of the Faithful; for he was proud, and I heard not of his speech aught but his saying, I am a repairer of the slips of the generous. Upon this, Suleymán the son of 'Abd-El-Melik burned and anxiously longed to know him, and said, If we knew him, we would requite him for his kindness. Then he tied an ensign<sup>30</sup> for Khuzeymeh the Son of Bishr, and appointed him Governor of El-Jezeereh, in the place of 'Ekrimah El-Feiyád.

So Khuzeymeh went forth on his way to El-Jezeereh, and when he drew near to it, 'Ekrimah came forth and met him, and the people of El-Jezeereh also came out to meet him, and they saluted one another. They then proceeded all together until Khuzeymeh entered the city, and alighted at the government-house, when he gave orders that a guarantee should be taken on the part of 'Ekrimah, and that he should be called to account. He was, therefore, called to account, and Khuzeymeh found him to owe large

<sup>28</sup> Palestine.

<sup>29</sup> Saying, "Peace be on thee, O Prince of the Faithful!"

<sup>30</sup> This was a usual ceremony on the occasion of appointing a Governor of a province.

sums of money, and required him to pay them; but he said, I have no means of paying aught. — They must be paid, said Khuzeymeh. 'Ekrimah replied, The money is not in my possession; so do as thou wilt. And Khuzeymeh gave orders to take him to prison, and sent to him again, requiring him to pay what he owed. But he sent back, saying to him, I am not of those who preserve their wealth by sacrificing their honour; so do as thou wilt. And Khuzeymeh ordered that his feet should be shackled with irons, and that he should be kept in prison; and he remained a month, or more, until that treatment emaciated him, and his imprisonment afflicted him.<sup>31</sup>

Then information of his state reached the daughter of his uncle,<sup>32</sup> and she was grieved thereat extremely, and, having called an emancipated female slave who had belonged to her, who was endowed with abundant intellect and knowledge, she said to her, Go immediately to the door of the Emeer Khuzeymeh the son of Bishr, and say, I have an admonition to give: — and if any one ask it of thee, reply, I will not tell it save to the Emeer. Then, when thou hast gone in to him, demand of him a private interview; and when thou art alone with him, say to him, What is this deed that thou hast done? Was the requital that the repairer of the slips of the generous should receive of thee nought save thy requiting him with severe imprisonment, and strait confinement in irons? — The female slave therefore did as she commanded; and when Khuzeymeh heard her words, he called out with his loudest voice, Alas, my baseness! Verily he is the person! — She replied, Yes. So he gave orders immediately to bring his beast, and it was saddled; and he summoned the chief men of the city, brought them together to him, and went with them to the door of the prison, and opened it. Khuzeymeh and those who were with him entered, and they saw 'Ekrimah sitting, changed in condition, the beating and affliction that he suffered having emaciated him; and when he beheld Khuzeymeh, the

<sup>31</sup> Perhaps we should derive some excuse for Khuzeymeh from the ingratitude of his friends.

<sup>32</sup> His wife.

sight abashed him, and he hung down his head. But Khuzeymeh approached, and threw himself upon 'Ekrimah's head, kissing it. So 'Ekrimah raised his head towards him, and said to him, What hath occasioned this conduct of thine? He answered, Thy generous actions, and my evil requital. And 'Ekrimah replied, May God forgive us and thee! Then Khuzeymeh commanded the jailer to loose the chains from him, and ordered that they should be put upon his own feet; whereupon 'Ekrimah said, What is this that thou desirest to do? He answered, I desire that I may suffer like as thou hast suffered. But 'Ekrimah said, I conjure thee by Allah that thou do it not! — Then they all went forth, and proceeded until they arrived at the mansion of Khuzeymeh, when 'Ekrimah bade him farewell, and desired to depart. Khuzeymeh, however, prevented his doing so; and 'Ekrimah said, What dost thou desire? He answered, I desire to change thy condition; for my shame with respect to the daughter of thine uncle is greater than my shame with respect to thee. He then gave orders to clear the bath. So they cleared it, and they entered together, and Khuzeymeh himself served 'Ekrimah. After that, they went forth, and Khuzeymeh bestowed upon 'Ekrimah a sumptuous dress, mounted him upon a beast, and, conveying with him a large sum of money, went with him to his house, and begged his permission to excuse himself to the daughter of his uncle; and he did excuse himself to her; after which, he asked 'Ekrimah to go with him to Suleymán the son of 'Abd-El-Melik, who was then staying at Er-Ramleh,<sup>33</sup> and he consented to do so.

They both proceeded until they came to Suleymán the son of 'Abd-El-Melik, when the chamberlain entered, and acquainted him with the arrival of Khuzeymeh the son of Bishr; and this alarmed him, and he said, Doth the Governor of El-Jezeereh come without our order! This is on account of nought save a great occurrence! And he gave him permission to enter; and when he entered, he said to him, before he had saluted him, What tidings bringest thou, O

<sup>33</sup> The ancient Rama of Ephraim.

Khuzeymeh? He answered him, Good, O Prince of the Faithful. — And what hath brought thee? said the Khaleefeh. He answered, I have got the repairer of the slips of the generous, and I wished to rejoice thee with him, having seen thine anxious desire to know him, and thy longing to behold him. The Khaleefeh said, And who is he? And he answered, 'Ekrimah El-Feiyád. So he gave him permission to approach; and he approached, and saluted him as Khaleefeh; and the Khaleefeh welcomed him, caused him to draw near to the place where he sat, and said to him, O 'Ekrimah, thy good action to him was nought but a trouble to thyself. Then Suleymán said, Write all thy wants, and every thing that thou requirest, in a note. And he did so; and the Khaleefeh gave orders to accomplish all that he required immediately. He gave orders also to present him with ten thousand pieces of gold, besides the needful things that he had written, and twenty chests of clothes, which were also an addition to the things that he had written; after which, he called for a spear, and tied for him an ensign, as Governor of El-Jezeereh and Irmeeneeyeh<sup>34</sup> and Adhrabeeján;<sup>35</sup> and he said to him, The case of Khuzeymeh is submitted to thee: if thou wilt, thou shalt confirm him; and if thou wilt, thou shalt displace him. 'Ekrimah replied, Nay, I will restore him to his post, O Prince of the Faithful. Then they both departed from him; and they ceased not to be Governors under Suleymán the son of 'Abd-El-Melik as long as he was Khaleefeh.

[Of four anecdotes which I here omit, the last is that of Ibráheem El-Mósilee and the Devil, which I have already related, in page 307 of the first volume of this work. See a foot-note (No. 29) in page 584 of volume ii.]

*Anecdote of Two Lovers of the Tribe of the Benee-'Odhráh*

The Prince of the Faithful, Hároon Er-Rasheed, being troubled one night with exceeding restlessness, desired

<sup>34</sup> Written in my original,  
"Armámyeh."

<sup>35</sup> In the original, "Azreeján."



Jemeel the son of Maamar El-'Odhree to relate to him a story, and the latter said,<sup>36</sup> —

Know, O Prince of the Faithful, that I was fascinated by a damsel, enamoured of her, and I used often to visit her, as she was the object of my desire and ambition among the things of the world. Then her family removed with her, on account of the scarcity of pasture; and I remained a while without seeing her; after which, desire disquieted me, and attracted me to her: so my soul suggested to me a journey to her; and on a certain night, desire excited me to repair to her. I therefore arose, and girded my saddle upon my she-camel, bound my turban round my head, put on my old clothes,<sup>37</sup> slung on my sword, armed myself with my spear, mounted my she-camel, and went forth to seek her. I journeyed quickly, and I was proceeding one night, — it was a night of thick darkness, yet, notwithstanding that, I endured the difficulties of descending into the valleys and ascending the mountains, — and I heard the roaring of the lions, and the howling of the wolves, and the noises of wild beasts on every side. My reason was confounded, my mind was disordered, and my tongue desisted not from repeating the praises of God, whose name be exalted! And while I was proceeding in this state, sleep overcame me, and the camel conveyed me by a different way from that in which I was: sleep overpowered me, and, lo, something struck me upon my head. So I awoke alarmed and terrified; and, behold, there were trees and rivers, and birds upon the branches of those trees were warbling with their various tongues and notes,<sup>38</sup> and the trees of that verdant spot were entangled, one with another. I therefore alighted from my she-camel, and took her halter in my hand, and ceased not to endeavour by gentle means to get clear until I led her forth from those trees to

<sup>36</sup> In the original, this anecdote has an introduction like that of the story of Ibn-Mansoor and the Lady Budoor, save that it wants the advice of Mesroor.

<sup>37</sup> For travelling.

<sup>38</sup> He should rather have said that owls were hooting; as the incident took place in the night.



■ desert tract; whereupon I placed her saddle right, and seated myself properly on her back.

I knew not whither to go, nor unto what place destiny would urge me; but I looked over that desert, and a fire appeared to me at its further extremity. So I struck my she-camel, and proceeded towards the fire until I arrived at it; and I drew near to it, and looked attentively; and, lo, there was a Bedawee tent pitched, with a spear stuck in the ground, and a beast standing, and horses, and pasturing camels. I therefore said within myself, Probably great importance attaches to this tent; for I see not in this desert any other. Then I advanced towards it, and said, Peace be on you, O people of the tent, and the mercy of God, and his blessings. And there came forth to me from it a young man, of the youths of nineteen years, who was like the full moon when it shineth, and courage was manifest in his countenance;<sup>39</sup> and he said, And on thee be peace, and the mercy of God, and his blessings, O brother of the Arabs! Verily I imagine that thou hast wandered from the way. — I replied, The case is so. Direct me: may God have mercy on thee! — But he said, O brother of the Arabs, verily this our district is a place abounding with wild beasts, and this night is dark and dreary, exceedingly dark and cold, and I should not be without fear for thee lest the wild beast should tear thee; therefore alight and rest with me, and enjoy amplitude and ease; and when the morrow cometh, I will direct thee to the right way. — Accordingly I alighted from my she-camel, tied up one of her fore-feet with the end of her halter,<sup>40</sup> and, having pulled off the clothes that were upon me, attired myself lightly, and sat a while. And, lo, the young man took a sheep and slaughtered it, and he kindled and lighted up a fire; after which, he entered the tent, and took forth some fine<sup>41</sup> spices, and good salt, and began to cut off pieces of the meat of that sheep, and to roast them upon the fire, and give to me; sighing at one

<sup>39</sup> Literally, "between his eyes." the cord round it a few inches from the knee. [powdered.

<sup>40</sup> Folding the leg, and tying

<sup>41</sup> That is, finely beaten or

time, and weeping at another. Then he uttered ■ great groan, wept violently, and recited these verses:—

There remaineth not aught save a flitting breath, and an eye of which the pupil is confounded [in its vision].

There remaineth not a joint of any of his limbs but in it is a constant disease;

And his tears are flowing, and his bowels burning; but, notwithstanding this, he is silent.

His enemies weep for him in pity. Alas for him whom the exulting foe pitieth!

So I knew, upon this, O Prince of the Faithful, that the young man was a distracted lover, and none knoweth love but he who hath tasted it. I therefore said within myself, Shall I ask him? But then I consulted my mind, and said, How shall I attack him with inquiry when I am in his abode? So I restrained myself; and ate of that meat as much as sufficed me; and when we had finished eating, the young man arose, and entered the tent, and brought forth a clean basin, with a handsome ewer, and a napkin of silk, the ends of which were embroidered with red gold, and a sprinkling-bottle full of rose-water infused with musk. I wondered therefore at his elegance and delicacy, and said within myself, I knew not elegance in the desert. Then we washed our hands, and conversed a while; after which he arose, and entered the tent, and made a partition between me and him with a piece of red brocade, and said, Enter, O chief of the Arabs, and take thy place of repose; for thou hast experienced fatigue this night, and excessive toil in this thy journey.

So I entered, and, lo, I found a bed of green brocade, and thereupon I pulled off the clothes that were upon me, and passed such a night as I had never passed in my life; but all the while I was meditating upon the case of this young man until the night was dark, and eyes slept. Then suddenly I heard a low voice, than which I had never heard any more soft or delicate. I therefore raised the partition that was put between us, and, lo, I beheld a damsel, than whom I had never seen one more beautiful in face. She was by his side, and they were weeping, and complaining to each

other of the pain of love and desire and ardent passion, and of the violence of their longing to meet each other. So I said, O Allah, how I wonder at this second person! For when I entered this tent, I saw not in it any one but this young man, and he had not any one with him. — Then I said within myself, No doubt this damsel is of the daughters of the Jinn; she loveth this young man, who hath segregated himself with her in this place; and she hath segregated herself with him. But afterwards I looked intently at her, and, behold, she was a human, Arab girl: when she uncovered her face, she put to shame the shining sun, and the tent was illuminated by the light of her countenance. So when I certified myself that she was his beloved, I thought upon the jealousy of the lover; wherefore I let down the curtain, and covered my face, and slept. And when I arose in the morning, I put on my clothes, performed the ablution for my prayers, and acquitted myself of the divinely-ordained prayers that were incumbent on me;<sup>42</sup> after which I said to the young man, O brother of the Arabs, wilt thou direct me to the right way? Thou hast bestowed favours upon me. — But he looked towards me, and answered, At thy leisure, O chief of the Arabs. The period of the entertainment of a guest is three days; and I am not one who will let thee go until after three days.

I therefore remained with him three days, says Jemeel; and on the fourth day, we sat to converse, and I conversed with him, and asked him his name and genealogy; whereupon he said, As to my genealogy, I am of the Benee-'Odhrah; and as to my name, I am such-a-one, the son of such-a-one, and my paternal uncle is such-a-one. And, lo, he was the son of my paternal uncle, O Prince of the Faithful, and he was of the most noble house of the Benee-'Odhrah. So I said, O son of my uncle, what induced thee to do as I see, segregating thyself in this desert; and how is it that thou hast forsaken thy comforts and the comforts of thy fathers; and how is it that thou hast forsaken thy male slaves and thy

<sup>42</sup> That is, the prayers which he had neglected at their proper times.

female slaves, and segregated thyself in this place? And when he heard, O Prince of the Faithful, my words, his eyes filled with tears, and he answered, O son of my uncle, I was in love with the daughter of my paternal uncle, fascinated by her, distracted with love of her, rendered insane by passion for her, unable to endure separation from her; and my passion for her became excessive. So I demanded her in marriage of my uncle; but he refused, and he married her to a man of the Benee-'Odhraah, who took her as his wife, and conveyed her to the place of his residence last year. And when she was distant from me, and I was prevented from seeing her, the burnings of love, and the violence of desire and ardent passion, induced me to forsake my family, and to quit my tribe and my friends and all my comforts, and I took up my abode alone in this tent in this desert, and accustomed myself to my solitude. — And where, said I, are their tents? He answered, They are near, on the summit of this mountain; and every night, when eyes sleep, in the stillness of night, she stealeth away secretly from the tribe, so that no one knoweth of her movement, and I accomplish my desire by discourse with her, and she accomplisheth her desire in like manner. I am remaining in this state, consoling myself with her during a period of the night, until God shall accomplish a thing that must come to pass, or my object be attained in spite of the enviers, or until God shall determine for me, and He is the best of those who determine. — So when the young man informed me, O Prince of the Faithful, his case grieved me, and I became perplexed by reason of the zeal that affected me thereupon. Then I said to him, O son of my uncle, shall I shew thee a stratagem that I would counsel thee to employ, wherein, if it be the will of God, thou wilt find the most advisable course, and the way to a right and successful issue, and by means of which God will dispel from thee that which thou darest? The young man answered, Tell me, O son of my uncle. And I said to him, When it is night, and the damsel hath come, put her upon my she-camel; for she is swift; and mount thou thy courser. 1



also will mount one of these she-camels, and proceed with you both all the night, and the morning will not have come before I shall have traversed with you deserts and wastes; so thou wilt have attained thy desire, and got possession of the beloved of thy heart. The expanse of God's earth is wide, and I, by Allah, will aid thee while I live with my soul and my wealth and my sword. — And when he heard this, he replied, O son of my uncle, wait until I consult her on this subject; for she is intelligent, prudent, having clear judgment.

But when the night became dark, and the time of her coming had arrived, and he was expecting her at the known period, she was behind her usual time; and I saw the young man go forth from the door of the tent, and open his mouth, and begin to inhale the breeze that blew from the quarter whence she came, smelling her odour; and he recited these two verses:—

O zephyr, thou bringest me a gentle gale from the place in which  
the beloved is dwelling.  
O wind, thou bearest a token of the beloved. Knowest thou, then,  
when she will arrive?

Then he entered the tent, and sat a while weeping; after which he said, O son of my uncle, verily something hath occurred to the daughter of my uncle this night, and some accident hath happened to her, or some obstacle hath prevented her from coming to me. He then said to me, Stay in thy place until I bring thee the news. And thereupon he took his sword and his shield, and after he had been absent from me for a period of the night, he approached bearing something upon his hands, and called out to me. So I hastened to him, and he said, O son of my uncle, knowest thou what hath happened? I answered, No, by Allah. And he said, Verily I have been afflicted with respect to the daughter of my uncle this night; for she was coming to us, and a lion opposed her in her way, and rent her, and there remained not of her aught save what thou seest. Then he threw down what was upon his hand; and, lo, it was the ends of the bones of the damsel, and what else remained



of her bones. And he wept violently, and, having cast the shield <sup>43</sup> from his hand, took in his hand a bag, and said to me, Go not hence until I come to thee, if it be the will of God, whose name be exalted! He then departed, and was absent from me a while; after which he returned with the head of the lion in his hand, and he threw it down from his hand, and demanded water. So I brought it to him; and he washed the mouth of the lion, and began to kiss it, and to weep. His mourning for her was excessive; and he recited these verses: —

O lion, who hast exposed thyself to destruction, thou hast perished,  
and hast roused up my grief for my beloved.  
Thou hast rendered me solitary who was lately her companion, and  
made the bowels of the earth to be her grave.<sup>44</sup>  
I say to time, that hath afflicted me with her separation, God forbid  
that thou shouldst shew me a friend in her stead!

He then said, O son of my uncle, I implore thee by Allah, and by the claim of relationship and consanguinity that subsisteth between me and thee, that thou keep my charge. Thou wilt see me presently dead before thee; and thereupon do thou wash me, and shroud me together with these remains of the bones of the daughter of my uncle in this garment, and bury us both in one grave, and inscribe upon our grave these two verses: —

We lived upon the earth a life of comfort, united in fellowship, and in  
abode and home;  
But fortune, with its changes, parted us from each other, and now the  
grave-clothes have united us.

Then he wept violently, and entered the tent, and was absent from me a while; after which he came forth; and he began to sigh and to cry out, and, uttering a deep groan, he quitted the world. So when I beheld him thus die, the event grieved me and afflicted me so that I almost joined him by reason of the violence of my sorrow for him. I then advanced to him, and laid him on the ground, and

<sup>43</sup> In the original, "bow."

<sup>44</sup> This is not quite apt, as  
my sheyk has observed; the

lion's body having become the  
grave of the greater part of her.

did with him as he had ordered me. I shrouded him with the remains of the damsel together, and buried them in one grave, and remained by their grave three days; after which I departed; and I continued for two years to visit them frequently. — Such were the events of their history, O Prince of the Faithful.

And when Er-Rasheed heard his story, he approved it; and he bestowed upon him a robe of honour, and conferred upon him a handsome gift.

[The next anecdote is that of the Bedawee and his Wife, related (though not so fully as it is told in the original) in page 725 of the first volume of the present work.<sup>45</sup> Then follows an anecdote so nearly agreeing with the story of Ibn-Mansoor and the Lady Budoor that I think it needless to give a translation of it: the latter appears to me to be founded on the former; or perhaps the reverse may be the case. The next also I pass over for a similar reason: it is an anecdote of Is-hák El-Mósilee and the Devil, very similar (except in some particulars rather too free for translation and for insertion in this work) to that of Ibráheem El-Mósilee and the Devil, which I have before related, in page 307 of volume i.]

### *Another Anecdote of Two Lovers*

Is-hák the son of Ibráheem<sup>46</sup> saith, I was entirely devoted to the Barmekes; and while I was one day in my abode, lo, my door was knocked: so my young man went forth, and he returned and said to me, At the door is a comely youth, asking permission to come in. I therefore gave him permission, and there entered a young man who bore traces of illness; and he said, Verily I have been for some time desiring to meet thee, and I have need of thine assistance. — And what is it that thou wantest? said I. And he took forth three hundred pieces of gold, which he put

<sup>45</sup> See a foot-note (No. 29) in page 584 of vol. ii.

<sup>46</sup> So in Trébutien. In my original, "Ibráheem the son of

Is-hák." Perhaps the right reading may be "Ibráheem the father of Is-hák."

before me, saying, I request thee to accept them from me, and to compose for me an air to two verses that I have uttered. So I said to him, Recite them to me. And he recited, saying, —

By Allah, O mine eye, which hast oppressed my heart, extinguish with my tears the fire of my grief.  
 Fortune joins in reproving me on account of my beloved, and I shall not see her <sup>47</sup> though I be wrapped in my grave-clothes.

I therefore composed for him an air of a plaintive kind, and sang it; whereupon he fainted, and I imagined that he had died. He recovered, however, and said, Repeat it. But I conjured him by Allah, and said, I fear thou wilt die. He replied, Would that such an event happened! And he ceased not to humble himself and to supplicate until I had pity on him, and repeated it. And thereupon he fell into a fit more severe than the first, and I doubted not of his death; but I ceased not to sprinkle rose-water upon him until he recovered and sat up. So I praised God for his safety, and put his pieces of gold before him, saying to him, Take thy money, and depart from me. But he replied, I have no need of it, and thou shalt have the like of it if thou repeat the air. And my heart was dilated at the prospect of the money; wherefore I said to him, I will repeat it; but on three conditions: the first of them is, that thou shalt remain with me and eat of my food, in order that thy soul may be strengthened; and the second, that thou shalt drink of the wine as much as will restrain thy heart; and the third, that thou shalt relate to me thy story. And he did so, and said, —

I am a man of the people of El-Medeeneh. I went forth for recreation, and proceeded by the way to El-'Akeek,<sup>48</sup> with my brothers; and I saw a damsel, with girls who were like a branch covered with dew. She looked with two eyes whose glance was not withdrawn save with the soul that contemplated them; and they remained until the day closed, when they departed; and I found in my heart wounds slow

<sup>47</sup> Literally, "him."

<sup>48</sup> A valley near El-Medeeneh.

to heal. So I returned endeavouring to obtain information of her; but found not any one to acquaint me; therefore I proceeded to seek diligently after her in the market-streets; yet found not any tidings of her. And I fell sick of grief, and told my story to one of my relations; but he said to me, No harm shall befall thee. These days of the spring are not ended, and the heaven will rain, and thereupon she will go forth.<sup>49</sup> I also will go forth with thee, and do thou what thou wilt. — My soul therefore was tranquillized thereby until El-'Akeek flowed with water, and the people went forth. Thereupon I likewise went forth, with my brothers and my relations, and we sat in the same place as before; and we had not remained long when the women approached, running like two horses for a wager. So I said to a damsel of my relations, Say to this damsel, This man saith unto thee, Well did he express himself who uttered this verse: —

She smote me with an arrow which pierced <sup>50</sup> the heart, and she withdrew, having left in it a wound and scars.

She therefore went to her, and said to her thus; and she replied, Say to him, Well hath he said who replied with this verse: —

We feel the like of that which thou bemoanest: **we have patience:**  
we may see relief that will soon heal our hearts.

And I abstained from speaking, in fear of disgrace, and rose and departed. On my rising, she also rose, and I followed her, and she looked at me until I knew her abode; and after this, she used to come to me, and I used to go to her. Thus we had interviews with each other, and our meetings were so frequent that the case became public and manifest, and her father knew of it. Yet I ceased not to be assiduous in meeting her, and complained of the case to my father, who thereupon collected our family, and went to her father to request her in marriage. He, however, said, Had that matter been known to me before he had disgraced her [by

<sup>49</sup> To enjoy the refreshing original for "Aksada." The correction has been made by my

<sup>50</sup> "Afsada" is put in my sheykh.



his visits], I had done as ye desire: but the thing hath become notorious, and I would not verify the assertion of the people.

So I repeated to him the air, says Is-hák, and he acquainted me with his abode; after which he departed; and we had become familiar with each other. Then Jaafar the son of Yahyà sat, and I presented myself as was my custom, and sang to him the verses of the youth; whereupon he was moved with delight, and drank some cups, and said, Wo to thee! Whose air is this? — I therefore told him the story of the youth, and he ordered me to ride to him, and to assure him of the attainment of the object of his desire. Accordingly I went to him, and I brought him, and Jaafar desired him to repeat the story; wherefore he related it to him; and Jaafar said, Depend upon me that I will marry thee to her. So his soul was comforted, and he remained with us. And when the morning came, Jaafar rode to Er-Rasheed, and related to him the story; and he admired it, and commanded that we should all present ourselves. He then desired the repetition of the air, and drank to it; after which he gave orders to write a letter to the Governor of the Hejáz, requiring him to send the father of the woman with her family in an honourable manner to his presence, and to expend upon them amply. And but a short time had elapsed before they came, when Er-Rasheed commanded to bring the man before him. So he came; and he ordered him to marry his daughter to the youth, and gave him a hundred thousand <sup>51</sup> pieces of gold. Then the man returned to his family; and the youth ceased not to be one of the boon-companions of Jaafar until that happened which happened; <sup>52</sup> whereupon the youth returned with his family to El-Medeenah. — May God (whose name be exalted!) have mercy upon the souls of all of them!

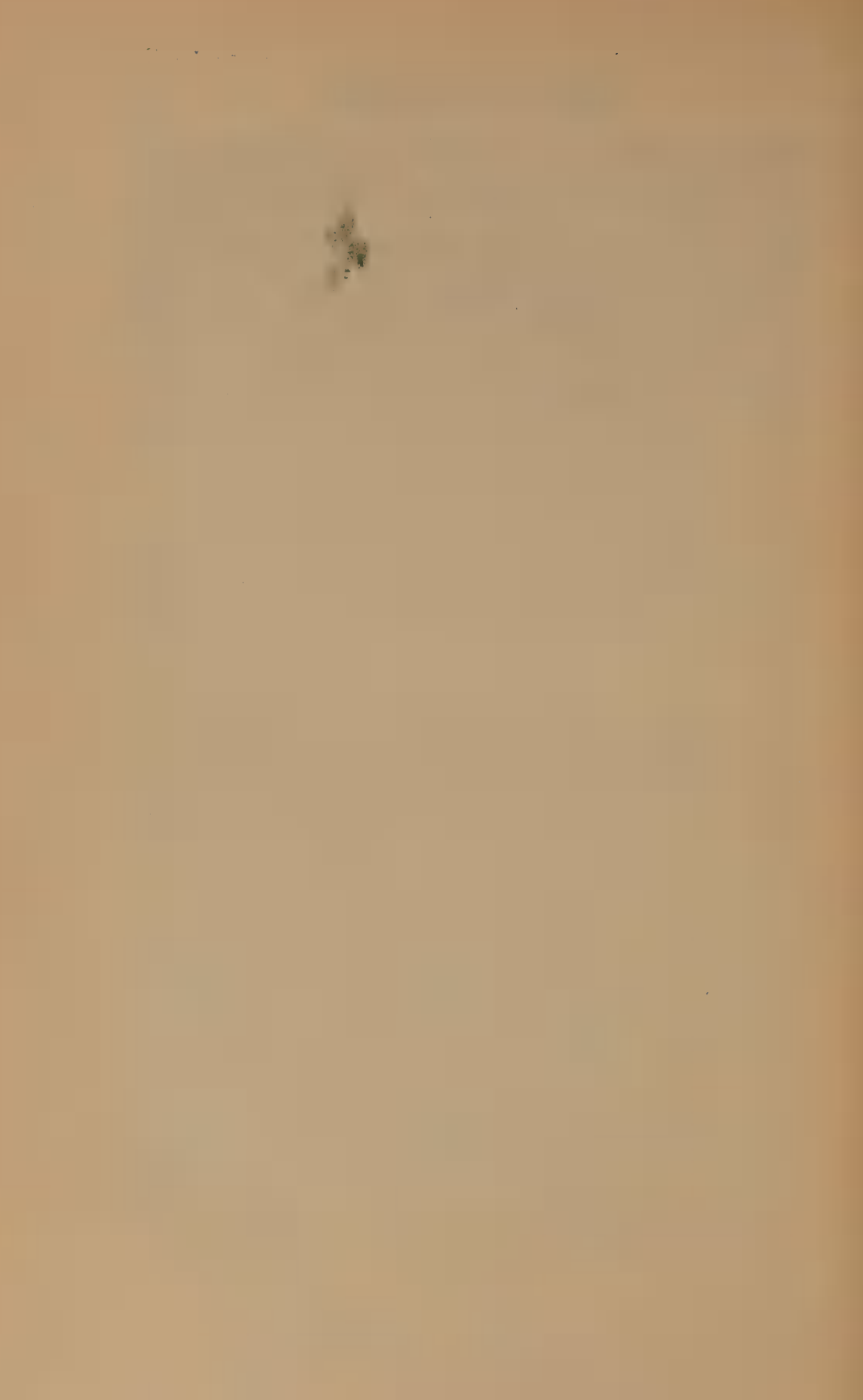
[One more anecdote follows in the original; but it must be omitted here. — Then follows the story of the Crafty Deeleh, which ends with part of the Seven Hundred and

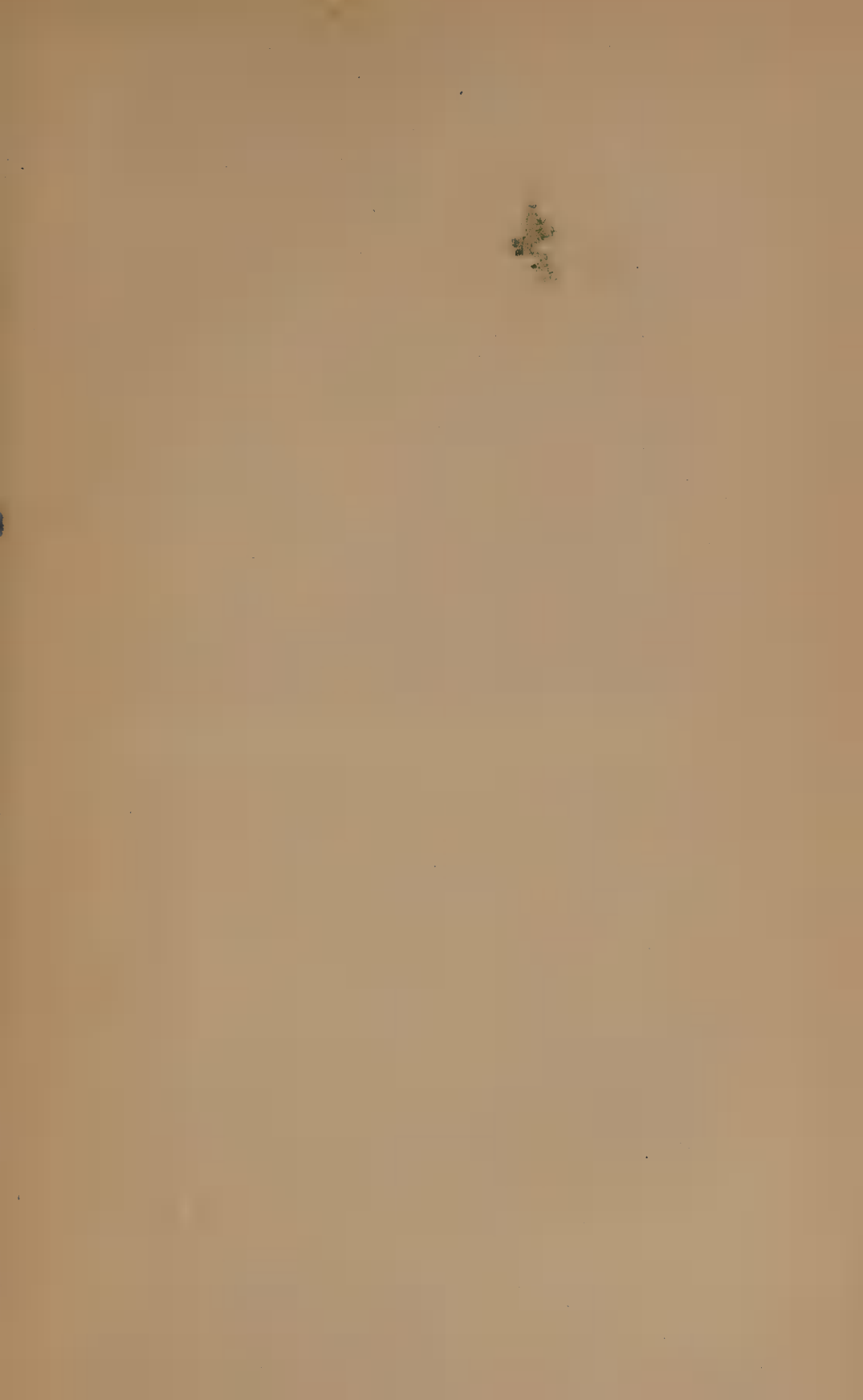
<sup>51</sup> In Trébutien's version, "*one thousand*," a more probable sum.

<sup>52</sup> This alludes to the unhappy fate of the Barmekée family.



Ninetieth Night. I should hesitate to introduce it in the present collection of tales on account of its vulgarity; but it is rendered more objectionable by indecent incidents, and, without making many and great alterations, I could not offer it to the English reader. — The next story is that of Ardesheer and Hayát-en-Nufoos, ending with part of the Seven Hundred and Thirty-eighth Night. This also I pass over as it is little more than a repetition, word for word, of the story of Táj-el-Mulook and the Lady Dunyà.]











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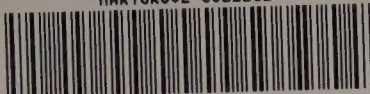
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